

FROM
DAITYAS TO
DEVATAS IN HINDU
MYTHOLOGY

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FOREWORD

I am much delighted to have been asked by the charming and enthusiastic author of this book to write a few words of introduction. The subject-matter is vast, and much, even too much, has been said on Hindu Mythology. Yet I believe a book like this should make its way, serving especially the ever increasing number of visitors to India, the growing community of friends of Indian Art, acquainting them with the background of what may seem to them initially of a marvellous strangeness. The overwhelming variety and the minuteness of details of Indian Art, grown during more than five thousand years of uninterrupted development and difficult to understand even for educated Indians, has been a deeply scrutinized field for studies for generations of scholars, beginning with the commentaries of the ancient sages and continuing nowadays in countless scientific journals and highly specialized books of Indian and foreign scholars. Such articles and books are written for the knowing and initiated. They are generally of little help to the enthusiasts and new friends of India. Even John Dawson's Classical Dictionary of Hindu Mythology, playing an intermediate role for many years, is essentially scientifically-minded and lacks the narrative approach, being neither illustrated, nor illustrative for the beginner.

A new attempt, like the present book, of course utilizes the efforts of the past and no one will find a blame in picking up, what may be called a praiseworthy tradition. Though conservative and constructive, as compared to the jumps and individual extravagancies and originalities of some of the European and American writers, such tendencies by themselves are a key to the understanding of Indian Art, which follows a broad road of quality and beauty, and stability of contents, rather than getting tired of what seems to be repetitious, or being ashamed of taking counsel and advice by the elders.

Of all countries in the world India offers a fascinating picture of the amalgamation of tradition and modernism, because its arts, literature and scientific scholarship have maintained an unparalleled length of unbroken development, strong and resistant enough to face the problem of modernization,

which in itself is a general problem, applicable to each and every country in the world. Modernization in our time implies the necessity for vast changes in many respects, deriving from different cultural and technological roots, but today transmitted through the most advanced center of economy and industry on a worldwide basis. The unique position of India, therefore, derives from her cultural background. This has to be studied and understood to estimate and evaluate contemporary events and plans for the future.

Mythology may seem to most Europeans a subject of no vital interest, almost completely out of the way from daily life as it surrounds us. On second consideration, however, even in our own lives much more mythology appears and is still effective, than we are aware of. India's contemporary culture by its unparalleled continuous growth has preserved numerous details originating in the dim past, neither ridiculed or questioned by modern society, but just taken for granted and of natural necessity. Mythological tales are brought by their parents to most Indian children, at least in their general features, but they tend to fade away in detail. Observations in this direction are made difficult because of the inequality of development in large cities, towns and villages, in areas of greater economical importance and backward valleys, in conservative Hindu society, and even the remains of many islands of tribal survival. With all such differences and inequalities the interconnecting purpose of Indian mythology has been even greater and deeper. In literature and figurative art, in all fields of folk creation the particular Indian aspect of diversity in unity may be observed: of diversity, that makes Indian culture so rich and attractive, and of the unity of unmistakable and impressive Indian identity.

Viewed against this background of a long history and a vast regional variety, it becomes obvious, that mythology holds a key function in regard to Indian unity and general identity. And it should be even more obvious, that such unity does not rest in the details of particular and minute identification of all the details of mythology, but rather in its general aspect, in precisely such features as have

PREFACE

The mythological characters in Hindu mythology are innumerable and I have deliberately omitted to mention those that do not play any part in my theology such as the names of all the hundred sons of Dhṛitarāṣṭra, the 16,108 wives of Kṛṣṇa, the innumerable vīśvā chiefs, the three crore (30-million) Apsarās, 180,000 sons of Kṛṣṇa, etc., and have mentioned only those that have either an important relationship with other characters or play an important part themselves.

Another point to note is that sometimes the myths overlap or the stories are told with slight variations in different texts. For instance Keshavīlhava was killed by Śāmbhu in one of the stories as he refused to marry his daughter Vṛṣavat to the latter. According to another version of the same story, he was killed by Rāvana for the same reason. Similarly the stories connected with the birth of Skandha or Kārttikeya differ in detail.

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KEY TO TRANSLITERATION

अ	A	a	ए	N	n
आ	Ā	ā	ও	T	t
ই	I	i	ও	TH	th
উ	Ū	ū	ঢ	D	d
়	U	u	ঢ	DH	dh
ই	E	e	ঙ	N	n
আ	AI	ai	ঙ	P	p
ও	O	o	ঙ	PH	ph
ঔ	OU	ou	ঙ	B	b
়	AM/AṄ	am/aṄ	ঙ	BH	bh
ক	K	k	ঙ	M	m
খ	KH	kh	ঙ	Y	y
গ	G	g	ঙ	R	r
়	GH	gh	ঙ	L	l
়	AṄ	aṄ	ঙ	V	v
চ	C	c	ঙ	SH	sh
়	CH	ch	ঙ	Ś	ś
়	J	j	ঙ	S	s
়	JH	jh	ঙ	H	h
ত	T	t	ঙ	L	l
়	TH	th	ঙ	KSH	ksh
দ	D	d	ঙ	JṄ	jṄ
়	DH	dh	ঙ	R	r

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A

ABHĀSWARĀS: a class of deities, 64 in number, ruling over the spiritual and physical enlightenments. The main twelve are: Ātmas (soul) Jñāta (knower), Dama (restraint), Dānta (patience), Śānti (peace), Jñāna (knowledge), Sama (tranquility), Tāpas (penance), Kāma (lust), Krodha (anger), Moda (intoxication), Moha (delusion)

ABHIMĀNĪ: considered as the eldest son of Brahmā; also called Agni; had three sons by his wife Svāhā, called Pīvakā, Pavarnā and Shuci. Among them they had forty-five sons and counting the grandfather Agni, they total forty-nine which constitute the forty-nine sacred fires (see Agni).

ABHIMANYU: (i) an incarnation of Vṛcas, mythical son of Soma; (ii) son of Arjuna, the Pāndava prince by his wife Subhadrā; fought valiantly in the battle of Kurukshetra and died fighting against heavy odds on the 13th day of the battle; killed by Duḥshikhi's son and entered Soma after his death. His son Parikshit by his wife Uttarā, daughter of the king of Viratā, succeeded him to the throne of Hastinapurā.

ABHIRŪPA: (i) pleasing, handsome and beautiful; (ii) an epithet of Shiva, Viṣṇu and Kāmadeva

A-BHU. unborn; an epithet of Viṣṇu

ABJA: an attribute of Brahmā

ACALA: (i) a warrior of Skandā; (ii) The Great Spirit; (iii) Viṣṇu.

ACĀRYA: (i) a teacher; (ii) Drona; (iii) Kṛpā

ACHODĀ: a mud-born daughter of Bṛhaspādā pitṛs; born on earth as the daughter of Matsyā; married Shaḥjanu; mother of Cittāngadā and Vicitra-Vitrya. (see Bhūṣma, Śrītānu Satyavati).

ACIṄṬYA: (i) Shiva; (ii) Viṣṇu.

ACYUTĀ: (i) one who does not fall from his place; (ii) an epithet of Viṣṇu and many other gods

ADBHUTA: Viṣṇu.

ADHANA: Shiva

ADHARA: Shiva

ADHARMA: unrighteousness personified as a son of Brahmā

ADHYĀTMA: the Supreme Spirit, the soul of the universe.

ADHIRATTA, ATIRATHA: foster-father of Karna; half brother of Pāṇḍavās. According to some, he was the king of Anga; according to others, a charioteer of king Dhṛitarāshtra. From him Karna came to be called Athirathi. (see Karna, Kuṇṭi).

ADI: son of Asura Añdhaka. To avenge Shiva for killing his father, he entered Shiva's apartments as a snake and assumed the guise of Umā. Because of a boon given by Brahmā, he could change his form only twice and the second change was to be followed by death. Shiva discovered his real self and killed him after Adi had changed his form for the second time. (see Añdhaka).

ADIMŪRTI: a minor incarnation of Viṣṇu.

ADITI. (i) infinity, the boundless and endless heavens, something beyond the earth, the clouds and the sky. Aditi is referred as the mother of gods, the Devamātr̄, represented both as the mother and the daughter of Daksha. She bore eight sons, retained seven and cast away the eighth, i.e. Mārtanda, the Sun. These eight sons are identified with the eight spheres of existence, the Vastus. In the YAJUR-VEDA, Aditi is called the wife of Viṣṇu; in the MĀHĀBĀHĀRATA, RĀMĀYANA and the PURĀNAS, Viṣṇu is the son of Aditi whom she bore in her womb for 1000 years. In ViṣṇU PURĀNA she is the daughter of Daksha and wife of Kashyapa; mother of 33 vedic gods and thus the mother of Indra and of Viṣṇu in his incarnation as a dwarf and therefore, he is called an Āditya. A story in the MATSYA PURĀNA says that during the churning of the milky ocean, a

pair of ear-rings was found which Indra gave to Aditi. An Asura called Narak stole the earrings and took them to his city of Prāgyajyotiṣa. Kṛṣṇa brought them back and restored them to Aditi (see Kṛṣṇa, Narak). Often Kṛṣṇa's mother Devakī is represented as a manifestation of Aditi. Aditi is frequently invoked to release men from guilt or sin and from bonds of physical suffering. Aditi is all that has been born and shall be born. It is also identified with the cow, as the cow typifies motherhood by providing nourishing milk, curds, butter, etc., both represent boundless plenty; (ii) identified with a demon of sickness; (iii) conceived as a manifestation of Shiva.

ADITYĀS: are celestial deities, sons of Aditi and Kashyapa, manifestations of the Sun. During the early Vedic times, they numbered 6-7 with Varuna as the chief deity. Later the number was raised to twelve, as the inviolable, imperishable, eternal beings representing the twelve months of the year. They are Indra, Dhārti, Bhaga, Twāśī, Mitra, Varuna, Yama, Vivasvat, Savitṛ, Pūṣan, Aṁshumat, Viśnu. Their essence is the celestial light and they are considered the sustainers of life. The six original celestial Adityās are:

Mitra, Aryamān, Bhaga, Vacuna, Daksha, Anuṣha. Sometimes Daksha is not included but instead Savitṛ, the Sun and Dhārti are included.

ADRĪKĀ: an Apsarā with whom Amāvasu sported; cursed by a Brāhmaṇa to become a fish; when dwelling in the river Yamunā, she drank the semen of Uparicara, became pregnant and caught by a fisherman who found two children in her womb, Matsya and Satyavati. (see Achoda, Satyavati, Śaṅkhanu, Bhūṣma, Uparicara).

ADRSHYĀNTI: wife of Shakri; daughter-in-law of Vasitha, and mother of Parashara.

AGAMAS: are scriptures personified; refer to persons who impart the knowledge given in the scriptures.

AGASTYA, AGASTI: a mythical sage mentioned in the Rg-Veda; reconciled Indra and the Maruts. Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra; wrote many hymns in the Rg-Veda; son of Polastya and Havarbhū; gave birth to the Rik-

shās Agastya and Vasitha are the offsprings of Mitra and Varuna whose seed fell on seeing Apsarā Urvashi; Agastya born as a lustrous fish in a jar was, therefore, called Kalashu-suta, Kuṇibhā-sambhava and Ghatodbhava. Because of his parentage he is also called Maṇṭra-Vārunī and Mitra-Vārunayoh putra (see Mitra, Varuna, Vasitha, Urvashi). Because of his small size, he is called Māṇa, also called Vindhya-kuta because he made the Vindhya mountains prostrate themselves before him, (see Vindhya) called Pitabdiu or Samudra-chuluka because he drank the ocean dry as they had offended him and also because he wanted the gods to win against the Daityas who had hidden in the ocean. He saw his ancestors suspended upside down in a pit. On being questioned about their peculiar posture by him, he was informed that they could only be rescued by him if he produced a son who would perform ancestor worship for them. On hearing this, Agastya took the most graceful parts of animals and fashioned a girl with them. She was called Lopī-mudrā (Lopa-loss), as she was formed from the loss of the distinctive features of animals, (see Lopī-mudrā). Her other names are Kaushitaki and Vatapraṇī. This girl was introduced secretly by Agastya into the palace of the king of Viḍarbha who brought her up as his own daughter. When the girl grew up, Agastya asked for her hand in marriage. Much against his wishes, the king consented to her marriage with the sage. Agastya was a medicine man and a narrator of BRAHMĀ PURĀNA. With his powers of magic, he transformed king Nahuśa into a serpent and later brought him back to his original form. (see Nahuśa). According to another version, Bhṛgu helped Agastya in converting Nahuśa into a serpent (see Bhṛgu).

His hermitage, decorated with precious gems was situated on mount Kunjara on the south of the Vindhya mountains; kept under control of the Rākshasī who infested the country; ate Rākshasī Vāṭipī who approached him as a ram; destroyed his brother Ilvali. (see Ilvali & Vāṭipī) Rāmacandra during his 14 years exile wandered to the hermitage of Agastya. The sage became his friend, adviser and protector and presented him the bow of Viśnu; accompanied Rāma to Ayodhyā at the end of the exile; was entertained with the story of Shakji by Hayagrīva; praised Shiva to ruin Tripuram; killed the Asura Suñda, his wife Tādakī and son Marica by his curse; cleared the south of Rākshasī and made the

place fit for pilgrimage and residence of sages; advised Rāmacandra to settle at Pañcavati; when Rāma was exhausted in the battle with Rāvana, he advised him to pray at the Aditya-Hṛida like and assured him of victory, also advised him to pray there three times after attaining victory over Rāvana; narrated to Rāma the story of Rāvana, Kumbhakarna, Kubera and other Rikshas and of the birth of Veḍavatī as Sītā. (see Rāvana, Sītā, Veḍavatī). Agastya is the constellation (Canopus) that moves fast above Dhruvamandalā.

AGHĀSURA: Agha, the Asura was a general in the army of Karisa. Once he assumed the form of an enormous serpent. His open mouth was mistaken for the opening of a mountain cavern and the cowherds entered it by mistake. Kṛiṇa rescued the cowherds (see Kṛiṇa).

AGHORA: (i) the southern form of Maheshvara in the 32nd kalpa; all black, connected with the element ether; shown as holding an axe, shield, elephant hook, noose, spear, skull, drum and rosary. He is four-faced, (ii) a worshipper of Shiva and Durgā.

AGNAJIT: queen of Kṛiṇa.

AGNAYI: (i) wife of Agni; does not play any part in Hindu mythology and is not worshipped in her own right and seldom occurs in any of the epics; (ii) wife of Uru; (iii) wife of Kuru and mother of six sons.

ĀGNEYA: (i) son of Agni; (ii) Kārttikeya or the planet mars; (iii) Sage Agastya; (iv) Gañdhārva followers of Kubera, (v) a division of night.

AGNI: the god of fire, considered as most sacred and worshipped in every Hindu home. Agni worship forms an important part of all religious and sacred ceremonies of Hindus. Agni has three manifestations as Sun in the heavens, as lightning in mid-air, as fire on earth. The chief deity during Vedic times and as such maximum hymns have been addressed to him; the guardian of the south-east quarter of the universe called Puram-Jyotiṣ. Of the three main deities Agni, Vāyu and Surya who preside over earth, air and sky respectively and are considered equal in status and dignity, Agni is the most important; the mediator between men and gods; protector

of men and homes. At the request of Brahmā, gave birth to Nila; requested by gods to bear the seed of Mahādeva which was too powerful for Umā to bear. Mahādeva deposited his seed in Agni and Agni asked Umā's elder sister Gaṅgā to bear it and thus was born Skandā. (see Skandā); proved the innocence of Sītā by carrying her upwards when she entered the fire after her rescue from Rāvana; tried to consume the Khāṇḍava forest to renew his strength as he had exhausted his vigour by consuming too many oblations. Indra tried to prevent him from doing so but he managed to accomplish this feat with the assistance of Arjuna and Kṛiṇa.

Agni appears in many mythological personifications: (i) son of Aogitas; (ii) king of the Pitrū or Manes; (iii) Marut; (iv) grandson of Śāntidilya; (v) one of the seven Rishis during the reign of Tāmasa, the fourth Manu. In VIŚNU PURĀNA, he is Abhimānī, the eldest son of Brahmā. From his wife Swāhā, he had three sons who in turn had 43 sons comprising altogether 49 persons who represent symbolically 49 sacred fires. (see Abhimānī)

Agni is also represented as a star. He is depicted as wearing black clothes with smoke as his standard, carrying a flaming javelin; with four hands and riding a chariot drawn by red horses with the seven winds as the wheels of his chariot; often depicted either accompanied by or riding a ram. His various names and epithets are: Vahni, Anala, Pivaka, Viśhvānara, son of Viśhvānara, the Sun, Abjahaṣṭa, Lotus in hand, Dhūmāketū, whose sign is smoke, Hutasa, Hutabhuji, devourer of offsprings, Shuci, Shukra, the bright, Rohaṇīshwa, having red horses, Chagāratha, ram rider, Jitavedas, Saptajihvā, (seven tongued,) Tamarañdhara, (Javelin bearer).

AGNIDHARA: (i) son of Priyavrata and Barhiṣmati, father of Nibbi; appointed Lord of Jambudwipa; lived with Aptari Pūrvacitti for 100,000 years. His nine sons married the nine daughters of Meru; (ii) one of the ten sons of Swayambhūva Manu; milked the cow Earth with Swayambhūva as the calf; (iii) one of the ten sons of a daughter of Kardama and Priyavrata.

AGNIDURGA: one of the nine Durgās, 8-armed with the colour of lightning. Her six hands carry the cakra, khadga, khetaka, bāna, pīṭha and arku-sha; remaining two hands are in the varāḍa and the tarjanī pose.

AGNIBHATTA: having unsubdued splendour, a name of Agni and Maruts.

AGNIKETU: a Rākshasa who fought with Rāma and killed by the latter.

AGNIVESHA: a sage, son of Agni

AHALYĀ: wife of Rishi Gautama According to the RĀMAYANA, was the first woman to be created and because of her beauty was seduced by Indra According to one version, she was unwittingly seduced by Indra as he assumed the form of her husband and approached her. According to another version, she was a willing partner to the adultery as she was flattered at the attention paid to her by Indra. According to a third version, Indra with the help of Soma, the moon, took the form of a cock and crowed at mid-night On hearing the crow, Gautama woke up presuming it was dawn, and went for his morning devotions After Gautama left, Indra took his place. Wittingly or unwittingly, Ahalyā had to pay for the adultery and was expelled from the hermitage by Gautama and was deprived of the right of being the most beautiful woman in the world and was made invisible till Viśnu restored her to her former self It was Viśnu in his incarnation as Rāmacandra, the son of Dashartha who during his fourteen years exile touched a stone with his foot and Ahalyā who had been turned into that stone by her husband's curse, became a woman once again and was accepted by her husband (see Indra, Gautama)

AHI: a serpent; also a name of Vṛtra, the Vedic demon of drought

AHIṄŚA: means not injuring anyone; personified as the wife of Dharma.

AHUKA: a son of Punarvas; brother of Ahuki; father of Devalā, Dhṛiti and Ugrasena; hated Kāma; consulted by Kṛṣṇa on the eve of the attack on Jarāsandha.

AILA (AIDA): a surname of Pururavās. (see Pururavās).

AILAVILLA, AIDAVIDA: a name of Kubera.

AIṄDRI: Arjuna, mythologically the son of Indra. (see Indra, Kuṇḍali).

AIRĀVATA, AIRĀVANA: a celestial elephant produced at the churning of the milky ocean to extract amṛta Indra took it to his swarga, name derived from Airāvat which means produced from Irā or water Indra rode on it to visit Kṛṣṇa. (see Kṛṣṇa)

AJĀ: means unborn. (i) Brahmā, (ii) Viśnu, (iii) son of Janhu, (iv) a Rūdra, (v) son of Bhūta and Sarūpā, (vi) son of Bhṛgu, (vii) name of a Dānava, (viii) son of Uttama Manu, (ix) a Tuṣita god, (x) a name of Dhanwantri, (xi) a prince of the Solar race, married Indumati, daughter of the Rājā of Vidarbha, father of Dasharatha and grandfather of Rāmacandra According to a RACTUVĀṄŚI episode, he was proceeding to the swayamvara when a wild elephant came in his way. He ordered the elephant to be shot On being mortally wounded, a Gandharva came out of the body of the elephant and confessed that he had been transformed into a mad elephant because he had made fun of a Holy man. The Gandharva gave Ajā arrows to enable him to win Indumati at the Swayamvara

AJAGANDHĀ: an Apsarā.

AJAMUKHA: (i) Hari; (ii) a group of Pishācās.

AJANA: (i) the parent of Buddha, (ii) a name of Kṛṣṇa

AJITA: means the unconquered. (i) a manifestation of Viśnu during the epoch of Manu Cakshusa; praised by Brahmā, he advised gods to befriend Asurās to get the amṛta by churning the ocean; (ii) a Pṛthukā god; (iii) a name of Hari born in Śvārocīś epoch from Tuṣita; (iv) Shiva.

AJĀTASHATRU: (i) Shiva; (ii) Yudhīṣṭhīra.

AJIGARTA: a Rājā who sold his son Shunahshepa for a sacrifice (see Shunahshepa, Ambarish)

AKAMPAN: a Rākshasa, gave the news of the destruction of Rākshasās by Rāma to Rāvana; advised Rāvana to abduct Sītā; made the commander of Rāvana's forces at the death of Bāliputra Angada; fought valiantly but was killed by Hanumān.

AKOP: a minister of Rājā Dasharatha

AKRŪRA: a Yadava by birth; uncle of Kṛṣṇa;

son of Swaphalkā and Gāndini, possessed the Syananitaka gem; left Dwārakā after the death of Śaṭadhanwan at the hands of Kṛṣṇa after which evil portents appeared in the city of Dwārakā. (see Śaṭadhanwan). It was said that rain fell whete Akṛūra lived. Kṛṣṇa asked him to return to Dwārakā, gave his sister in marriage to Kṛṣṇa. Kṛṣṇa asked him to show the jewel in public so that Balirāma would not suspect him any more of stealing it (see Kṛṣṇa) (ii) Viśṇu.

AKSHA: (i) the eldest son of Rāvaṇa; killed by Hanumān; (ii) Garuda; (iii) a son of Satyabhāmā and Kṛṣṇa; (iv) Shiva; (v) Skanda; (vi) means the eye. An epithet of Gautama as the one having his eyes fixed in abstraction

AKSHAMĀLĀ: Aruñdhati.

AKSHARA: (i) Hari; (ii) Brahmā

AKSHAYA: a Brahmarākshasī

AKSHINA: means not perishing or not failing; a son of Vishwāmuṇḍa.

AKSHOBHYA: Buddha, the immovable, the imperturbable

AKŪPĀRA: a tortoise on whom the earth rests

AKUTI: daughter of Manu Swayambhuva and Shatruघा; wife of Ruci; mother of twins Yajña and Dāksinā who became husband and wife and bore twelve sons which are the deities Yamas (see Shatruघा).

ALAKSHMI: Durgā as destroyer of wealth and prosperity.

ALAMBUSA: a Rākshasī, believed to have been killed by Ghatoṭkacca

ALAMBUSA: an Apsutā; mother of Apsarā Viśhālā; wife of Ikshwāku. Bhīṣadwāja asked her to welcome Bharata; danced before Bharata Rāj Dādhyane saw her and his vital seed fell in the river Saraswati and thus Rājī Sāraswati was born. (see Sāraswati)

AMARESHWARA: Lord of the immortals; a title of Viśṇu, Shiva and Indra

AMBĀ: (i) a name of Durgā; (ii) eldest daughter of the king of Kāshi who along with her sisters Ambikā and Ambalikā were taken by Bhīṣma to be the wives of his half brother Vicitravīrya Ambā had previously been secretly betrothed to the king of Sālwa. When Bhīṣma heard of this, he sent her to the king of Sālwa but the latter refused to accept her as a wife as she had been won by another man at the swayamvara. Ambā went back to Vicitravīrya who also rejected her and Ambā found herself without a husband. She put the blame of her misfortune on Bhīṣma, retired to a forest to practise austerities till Shiva promised her that in another birth she would take her revenge. On this assurance from Shiva, she ascended the pyre and was born again as Shikhaṇḍin whose fatal shift was responsible for Bhīṣma's death. (see Bhīṣma, Shikhaṇḍin). As Durgā, she carries in her hands, the pāsha, a pañḍma and pātra, and the fourth hand is in the abhaya pose. Her colour is like that of the water-lily.

AMBĀLIKĀ: younger of the two widows of Vicitravīrya; mother of Pāṇḍu by Vyāsa. (see Kṛṣṇa Dwaipāyana).

AMBARISH: king of Ayodhvā; son of Prath Shukra. Indra spout his yajña by stealing the sacrificial animal and his purohit suggested the sacrifice of a human being to complete the sacrifice. Ambarish was living in a forest with his wife and three sons; visited Trīnik Muni but the muni and his wife refused to accept the elder and the younger son as sacrifice and Ambarish gave his second son Shunahshepa as sacrificial animal. Shunahshepa's father was also called Ajigarta. (see Shunahshepa)

AMBIKĀ: (i) Durgā, the wife of Shiva, daughter of Daksha, reborn as Menā; worshipped as the merciful and forgiving universal mother; sits on a lion, 3-eyed; holds in her left hand a mirror and her right hand is in the varāḍī pose. In her two other hands she holds the sword and the shield; (ii) elder of the two widows of Vicitravīrya; mother of Dhṛitarāstra by Vyāsa (see Kṛṣṇa Dwaipāyana).

AMOGHA: means unerring, unfailing; a name of Shiva, Viśṇu, Skanda

AMRTA: means ambrosia; an epithet of Shiva and Viśṇu

AMSHA, ANSHA: means beautiful; an aspect of the Sun—an Aditva

ANALA: (i) a Vāsava; married Shīvā, daughter of Hārī and had two sons from her called Skanda and Sanatkumāra, (ii) a monkey chief, (iii) Agni; (iv) a Mum.

ĀNAṄDA: (i) Viśnu; (ii) one of the warriors of Skanda, (iii) Shiva, (iv) Balarāma

ĀNAṄGĀ. an Apsarā sent by Indra to run Hari's tapas.

ĀNAṄGA. (i) a name of the God of Love after he was burnt to ashes by Shiva, (ii) son of Agni, (iii) a Vānar chief sent to south India to look for Sītā.

ĀNAṄTA: means endless, boundless, eternal, infinite, a snake designated as Sankarsīma by the followers of SHĀNTWATA TANTRA, bears the earth on his 1000 heads. From between his agitated hoods came out Rudra exhibiting his 11 forms, also identified with Balarāma, Hati, Shiva, Nāga, Mahāpurtīa, Rūḍra, the Sun, one of the Vishwadeva, Sheśa, the snake god, brother Vāsuki. (see Sheśa).

ĀNASŪYĀ: means not-spiteful, not envious, free of spite, ill will or envy; daughter of Daksha; wife of Rāi Atri, lived in the forest hermitage with her husband; identified as charity, was very pious and given to austere devotions; acquired miraculous powers by her austere ties and penances, brought river Maṇḍikāni to the hermitage and created flowers and fruits in the forest during the ten year famine. Mother of Durvāsā, Dattātreya and Soma and friend of Shakuntalā; gave Sītā an ointment to remain ever beautiful. (see Atri, Durvāsā).

ĀNDHAKA: a demon with a thousand arms and heads, two thousand eyes and feet; son of Kashyapa and Diti; father of Ādi; called Āndhaka because he walked like a blind man with his eyes closed. A Yādīva and the ancestor of Āndhavṛṣṇi; killed by Shiva for trying to steal the celestial Pāñjāta tree from heaven and for attempting to abduct Devī.

ĀNGA: (i) father of Vena, knew the powers of Kṛṣṇa's yoga; (ii) a kshetraja son of Bali, born of Dīrghatāmas, through his wife.

ĀNGADA: (i) a monkey chief; related to Indra; son of Bālin, was sent by Rāma as his envoy to Rāvana; installed as Yuvarāja in Kiskindhā; led the monkey host to Lankā, when the monkeys were frightened at crossing the roaring sea, he gave them courage but no one came forward to cross the sea. Angada said that he could cross to Lankā in one jump but was not sure that he would be able to return. Jāmbuvān advised him not to take the risk, praised Hanumān on his return from Lankā, carried Lakshmanī on his back on a pilgrimage of south India, fought the Rākshasās valiantly in the battle of Lāṅkā, (ii) son of Dhṛtarāṣṭra, fought Uttamaanjas on the 12th day of the battle of Kurukshetra, (iii) son of Lakshmana and Urmilā, (iv) a son of Gādā by Vṛṇhati, who was a brother of Kṛṣṇa

ĀNGĀRAKA: (i) Rudra, (ii) a name of Skanda.

ĀNGIRAS: (i) one of the Mahāsūs, Brahmā's spiritual son, created by Brahmā from a sacrifice and considered as an offspring of Agni; husband of Smṛti and Sraddha, of two daughters of Maitreya and of several daughters of Daksha; father of Bhīṣmapān, Utathya and Samavarita; daughters: Simivālī, Kuhū, Rākī, Anumati, Akuṇḍā; among the first 21 Prajāpati, born after Pulastya; came to see Bhīṣma lying on his bed of arrows; cursed Hanumān for spoiling his Ashtam; invited to his yajña by Niṣṭu; (ii) planet Jupiter.

ĀNGIRAS: (i) an enemy of Viśnu in his Parashurāma incarnation; (ii) sons of Rāi Angiras and Ratnārā; the wife of a kshatriya; see priests of gods and the Lord of sacrifices.

ĀNIL: Rākshasa, son of Māli and Vasudi

ĀNILA: (i) the god of wind; (ii) one of the 8 Vasus; (iii) son of Prajāpati or Dharmā; (iv) Shiva; (v) Viśnu; (vi) Suparna, son of Garuda.

ĀNIMIŚA: one who does not wink, an epithet of all gods.

ĀNIRUDDHA: also called Jhaśānka and Uśī-pati, means uncontrolled. Son of Pradyumna and Rukmīvatī, grandson of Kṛṣṇa, married his cousin Subhadra. Uśī, daughter of Bāṇāsura, a Daitya princess saw him in a dream and fell in love with him; was carried by magic into the palace of Uśī at Shonitapura by her friend Cittalekhā.

Coming to know of it, Bāna sent his guard to seize him but Anirudḍha slew them all. Ultimately Bānāsura captured him by his magic powers. Nārada communicated the news of Anirudḍha's imprisonment to Kṛṣṇa. Kṛṣṇa, Balरāma and Pradyumna went to rescue him. A great battle ensued. Bāna had Shiva and Skandha, the god of war on his side. Kṛṣṇa overcame Shiva and Skandha; Bāna was wounded but on the intercession of Shiva his life was spared. Aniruddha went to Dwārakā with Bāna's daughter Uśī as his wife. They had a son called Vajra (see Uśī, Bānāsura).

ANJANĀ: an Apsarā, cursed Rāvana; mother of Hanumān by Vāyu, the god of wind.

ANJANA: (i) an elephant of the south-west quarter; (ii) a many headed serpent descended from Kaṭhu

ANLA: (i) a daughter of Daksha, wife of Kashyapa, mother of fruit bearing trees, (ii) a Rākshasi daughter of Mālyavān and Sūnidati; wife of Vithwavasu, mother of Kuṁbhikas.

ANNAPŪRNĀ: means full of food; (i) a goddess, a manifestation of Durgā, worshipped for her power of giving food; (ii) one of the 1000 names of both Shiva and Viṣṇu; (iii) a young goddess of red complexion, full-moon face, 3-eyed with high breasts, carries in her hands; honey, rice and rubies; the crescent moon adorns her crown. If she has four hands, then two carry the pīṭha and ankuśa, and two are held in the abhaya and varada poses

ANŚUMAT, ANŚUMĀN, AMŚUMAT: (i) son of Asamanjas, grandson of Śāṅkara, father of Dilip. The sacrificial horse at the Ashwamedha ceremony of Śāṅkara which had been carried off was brought back to earth by him; went to the nether regions in search of the sacrificial horse; found an elephant being worshipped by gods, Dānavas, Rākshasis, Pishachas, animals, Niśīs etc.; This elephant directed him towards the place where the sacrificial horse was

ANṬAKA: (i) Yama, the god of Death; (ii) a surname of both Shiva and Viṣṇu

ANU: son of Yayati and Devyāni; refused to part

with his youth to his father and was cursed by his father to die young with diarrhoea. (see Yayati)

ANUMATI: (i) Moon personified as a goddess and worshipped on the 15th day of the moon; the personified favour of the gods, implored for graciousness, protection and long life; with Rākṣas presides over the full moon; (ii) daughter of Shraddhā and Ahgītas, wife of Dhīta and mother of Pūmīmā.

ANUPALĀLĀ: a demon dangerous to children.

APACHĀYA: a deity or a celestial being having no shadow or an unlucky shadow; a phantom; an apparition

APĀRA: Shiva.

APARA: one of the 13 wives of Vāsudeva.

APARĀJITĀ: means unconquered; (i) Rādeśa, (ii) a son of Kṛṣṇa and Mādrī; (iii) Durgā

APARĀJITĀ: a goddess shown riding a lion, a strong woman carrying Shiva's bow, 3-eyed. With the crescent moon on her head, snake Vāsuki as her wristlet. She carries the pīṭika (Shiva's bowl, bāṇa, khadgi and khetaka)

APARNĀ: a Hanūrīsha tale makes her the eldest daughter of Hunūvāt and Menā. She and her two sisters Ekaparnā and Ekapatīlā practised austerities to win Shiva as their husband. While Ekaparnā and Ekapatīlā lived on one leaf or patīla of Bignonia, Aparnā subsisted on nothing. Her mother worried for her daughter's welfare cried in distress 'U-mā', which means Oh don't. Since then she was known as Uinā. She won Shiva as her husband by her austerities and is also known as Pārvatī. (see Pārvatī).

APSARAS: the celebrated, beautiful and voluptuous nymphs of Indra's heaven, reported to be the creations of the seven Manus. According to the Purāṇas, they originated from the ocean of milk when it was churned for amṛta. They were not accepted as wives by either the Devas or the Asuras and thus became common to all. They are referred as Surāhganīs, i.e., wives of the gods and as Sumaḍājīmījās, i.e., daughters of pleasure; distinguished as Daivikas or divine and as Laukikas or worldly. Sent by Indra to seduce

a sage whenever he was getting too powerful by his austerities and Indra was afraid that he might usurp his throne. Some of the well-known Apsarās sent to lure the sages from their austerities and penances are: Urvashi, Rambhā, Menakā, Tilottamā, Ghṛtācī. They are also offered to heroes who fall in battle, fond of dice, bring luck to whomever they favour; can change their shape to suit their convenience. Also said to be born of Muni and Kāshyapa; joined Gaṇḍharvas in milking the cow Earth; worship Barthśad pitrs.

ARĀMATI. a personified Vedic goddess of devotion and piety.

ARANYANI. a Vedic goddess of vegetation, propitious and benevolent, possesses plenty of food even without tilling the soil!

ARDHANĀRĪ. means half man, half woman, a form of Shiva typifying the male and the female energies. In this form Shiva is also known as Ardhanārīsha, Ardhanārīshwara and Parāṅgadā. A rare image of Viṣṇu is also seen as Ardhanārī, symbolizes the union and concord of the spirit and its energy.

ARDHANĀRISHWARA symbolizes the union and concord of the spirit and its energy.

ARHA: Shiva

ARHAT: Shiva

ARIŚTĀ: (i) a son of Dānu; took part with Bah in the Devāsura war; (ii) a son of Mitra and Revati; (iii) a son of Vaivasvata Manu; (iv) an Asura friend of Kamsa, came in the form of a bull and terrified the Gopis; vanquished by Kṛṣṇa; (v) a son of Bali, took part in the Tārakāmīyā war; (vi) one of the 9 sons of Manu killed by Kṛṣṇa

ARIŚTĀ: (i) mother of 8 Apsarās; (ii) a daughter of Daksha, one of the wives of Kāshyapa and mother of Kinnarās and Gaṇḍharvās; expert in music.

ARIŠTĀNEMI: (i) an Asura resident of Tripura, took part in the Devāsura war between Bali and Indra; (ii) a Gaṇḍharva; (iii) a Prajāpati; (iv) a Yaksha; (v) father of Sumati, father-in-law of Sīghara; consulted by Budh while marrying Ila

ARJA: daughter of Uśanas, an exceedingly beautiful woman; Daṇḍi wanted to marry her, she asked him to see her father; seduced by Daṇḍi; frightened at her father's return, practised austerities near the hermitage to atone for her sin

ARJUNA: the third Pāṇḍava prince, claimed divine paternity, mythically the son of Indra and therefore called Aindrī. A high-minded, generous, upright and a handsome, brave warrior; the favourite pupil of Drona from whom he learnt the use of arms, won Draupadī at her swayamvara. Since Draupadī was the common wife of the five Pāṇḍava brothers, it was agreed among them that when one of the brothers was with her, the others were to keep away. If any brother entered the room while she was with one of her husbands, he was to go into twelve years exile. Once Arjuna saw the cow of a Brāhmaṇa being stolen. To rescue the cow from the thief, Arjuna rushed to fetch arms from the room where Draupadī was with Yudhiṣṭhīra. For this transgression, he earned the twelve years exile. During this time, he visited Parashurāma who taught him the use of some more potent weapons; married Ulūpi, a Nīga princess and she bore him a son called Iravat; married Citrāṅgadā, the Princess of Manipura and by her had a son called Babbhūvāhana; married Subhadrā, the sister of Kṛṣṇa and his son by her was called Abhimanyu.

To fight Indra whom till then he did not know to be his mythical father, he obtained the Gāndiva bow from Agni and in return helped Agni to burn the Khāṇḍava forest. When the Pāṇḍavās lost the kingdom and went into exile for thirteen years, Arjuna went to the Himalayas to propitiate the gods to obtain celestial weapons by which to fight the Kauravās. During this time he fought Shiva who appeared before him as a mountaineer. On discovering his real identity, Arjuna worshipped him and thus obtained from him Pashupata, the most powerful weapon. Later, Indra, Varuna, Yama, Kubera also gave him their weapons. During this period of exile, his father Indra took him to Amaravati his capital where Arjuna practised and learnt the art of using arms. Sent by Indra to vanquish the Daityas of the sea. In the battle of Kurukshetra, Kṛṣṇa was his charioteer and related the Bhagvat Gīta to him. On the tenth day of the battle, Bhisma was wounded and Arjuna struck arrows into the ground and made a bed of arrows for him; killed his half brother

Karna who sided with the Kauravas. After the battle was over, Yudhiṣṭhīrī's Ashwamedha horse for sacrifice was followed by Arjuna from city to city; called to Dvārakā where he performed the funeral rites of Vāsudeva Kṛīna His other names are: Bibhatsu, Gudikesh, Dhananijaya, Juṣṇu, Kuṛītūn, Pākashasani, Phālguna, Savyāśacīn, Shweṭāvāhana, Pārtha.

ARKA: a name of Viṣṇu and Shiva.

ARKĀMARKAS: a gana of Pṛīhācās, resembling monkeys, short in stature with a pushing nature; have residence on trees

ĀRKI: a descendent of Sun, (i) Yama, (ii) Manu, (iii) Sugrīva, (iv) Kama.

ĀRŚTISENA a chief Gandharva who recites Rāma's story in Kimpuruṣa.

ĀRUNA: (i) charioteer of Surya, son of Kashyapa and Vinatā (see Kashyapa), wife Syenī, came out of his egg when not fully matured and cursed his mother (see Vinatā), carried by Garuda and placed in the path of Surya; in danger of being devoured by Rāhu, obtained no help and manger started to destroy the world with his heat. The gods and Rāshis repaired to Brahmā who ordered Aruna to become the charioteer of Surya and to take away the sun's glow; (ii) Shiva; (iii) Surya. Both brothers Garuda and Aruna were born to avenge the Vālakhilya saints on Indra, who had insulted them.

ĀRUNI: (i) a son of Brahmā; remained a celibate, (ii) a sage, went with Kṛīna to Mithilā.

ĀRUṄDHATĪ: (i) the morning star personified as the wife of Rishi Vasitha, considered as a model of conjugal fidelity, daughter of Kardama; sister of Parvata and Nahada; (ii) daughter of Daksha and one of the wives of the Saptaṛishis whose form Swāhā was unable to assume as a consequence of her ascetic merit and devotion to her husband and therefore, was not divorced by her husband, (iii) a goddess free from anger, draped in white, always austere, body covered with sandal paste, carries flowers, leaves and water for worship; (iv) Sañdhivā, the mentally born daughter of Brahmā, who after performing a penance, cast off her body and was reborn as the daughter of sage Medhātithi.

ĀRUSHĪ: (i) daughter of Manu, wife of Cyavana and mother of Pramati and Avru; (ii) horses of Surya.

ĀRYAMĀN: means chivalry, a quality of being a gentleman, an Ārya; (i) an Aditya, a son of Aditi, acted as the Lord of Death for one hundred years when Yama was cursed to be a Kshudra for that period, (ii) Identified with Hari, (iii) the name of the sun in the month of Māghava (Vasiñkha); (iv) a chief of the Pitrs who worship Kuṁsa-Hari, (v) Shiva

As a Vedic deity its main functions are to maintain the aristocratic society, govern marriage contracts, laws of hospitality, the rules of chivalry, tradition, custom, religion, freedom of the roads. Master of Āryan rites, regulates the performance of rituals from the outward, social point of view; maintains the standards of aristocratic living and was later made the king of the Ancestors, the Pitṛ-ṛiṣi. Offerings are made to him in the ritual Shradhā through which the ancestors are fed, shares with Mitra and Varuna the offerings made with the word Swābhā in sacrifices to gods and the offerings made in the Ancestor-worship Rituals with the word Swadhbā. His royal path is the milky way.

ĀSAMĀṄJAS: son of Śigara and Keshinī (see Añshumati), exiled because he used to drown the children of the citizens in the Sharayu

ĀSHOKA: Viṣṇu.

ĀSTAKA ĀSTAKA: son of Vishwāmitra and Mādhabī (see Gālava).

ĀSHWA: (i) Shva; (ii) Dānava, (iii) a Rishi in whose hermitage other sages took refuge when afraid of Rakshasās

ĀSHWAGRIVA: son of Kashyapa; (ii) son of Datu.

ĀSHWAPATĪ: maternal uncle of Bharata, brother of Kākṣyāt, adopted Bharata as a son; considered same as Dharmarāj.

ĀSHWĀRUDHADEVI: a goddess, seated on a horse, 3-eyed, colour of the rising sun, her crown adorned with the crescent moon.

ĀSHWATHĀMAN: son of Drona and Kripi,

one of the generals in the army of the Kauravas; known as Drauniyana after his father; on the last day of the battle of Kurukshetra, he and two other warriors, Kripa and Kritavarman, the only survivors of the Kaurava army, entered the Pāndava camp as men lay asleep with exhaustion and killed Dhṛitardruma, Shikhandin and five young sons of the Pāndavas to avenge the death of Drona, killed Parikshit in the womb of his mother by a celestial weapon brahmāstra. For this he incurred the wrath of Kṛṣṇa who brought Parikshit back to life. Draupadi, wanted to avenge her murdered children but since Ashwathāman was a Brāhmaṇa, Yudhiṣṭhīra pleaded for his life. Draupadi agreed to spare his life but demanded instead the protective jewel he wore on his head as an amulet. To fulfil her demand, Bhīma, Arjuna and Kṛṣṇa pursued him and compelled him to part with the jewel which Draupadi gave to Yudhiṣṭhīra.

ASHWINI KUMĀRS, ASHWINS: the ever young, handsome, bright, agile, swift, twin sons of the sky or the sun are two vedic deities of various forms (see Sañjīva). The Ashwin twins Nāsatya and Dasya have Suryā, the daughter of the sun as a common wife, bring honey to gods, help the heroes, taught men and gods the use of hquor, surgeons of gods, ride in a golden chariot and are the harbingers of the dawn or Uṣas. Personification of the morning twilight; mythically considered parents of the Pāndava twins Nakula and Sahadeva; are benevolent and possess curative powers. Rsi Cyavana got a portion of the Soma for them in exchange for his old age. (see Cyavana); considered as sons of Kashyapa and Aditi in the RAVĀYANA; among the 33 Vedic gods

ASIKNI: daughter of Pancajna, married Daksha; mother of Sati.

ASITĀ: (i) a mythical sage figures as a magician in the ATHARVAVEDA in conjunction with Gajā or with Jamadagni; a descendent of Kashyapa, also called Devali; (ii) son of Bharata; (iii) son of Rsi Bindu.

ASRAMA: Viśnu.

ASRAPAS: evil spirits, blood drinkers. (see Dālīni)

AŚTADIKPĀLĀS: guardians of eight quarters, viz

Ihṛā, Kubera, Yama, Varuna, Agni, Nairṛti, Vāyu and Isīna

AŚTAMŪRTI: Shiva who holds everything by dividing his cosmic body into eight parts.

AŚTAVAKRA: a sage born crooked at 8 places in his body. He was practicing austerities by standing in water upto his neck when the Apsarās going to Mt. Meru for a festival saw him and hymned his praises. Pleased, he asked them their wish 'Puruṣottama for husband', they said. He agreed and came out of the water. Seeing his crooked form, they laughed. Hurt, he cursed them that they would be the wives of Puruṣottama first and then fall into the hands of batuids. They prayed for forgiveness and he relented and said that they would attain heaven afterwards (see Kṛṣṇa)

AŚTI: daughter of Jarāśandha, wife of Kaunteya, sister of Prāpti

AŚTIKA: an ancient sage, son of Jarāśandha by a sister of Vāsuki; saved the life of Takshya when Janamejaya made his sacrifice of serpents. (see Janamejaya).

ASUMAT: a vedic goddess; personification of the life-spirit; implored to prolong life and grant strength and nourishment

ASURĀS: gods of pre-Vedic age, sons of Earth goddess Diti and Kashyapa, also considered as offsprings of Daksha's daughter; originally were just, good and charitable, respectful of divine law and performers of sacrifices and therefore, Sri, the goddess of fortune dwelt with them. As they multiplied, they became proud, vain, quarrelsome, infringed the laws, regulated sacrifices, tortured living beings, challenged gods and created confusion. Foes of Devas; born out of the Yajna of Prajāpati; praise Sheśa; ruled the earth for ten Yugās when after 12 years, went it back to the Devās on the curse of Shukra; represent night and darkness and are full of ḍāmas. Asurās killed in war with the Devās are born as men on earth and create trouble in this world; participated with gods in the churning of the ocean, tried to possess amṛta but were vanquished

ATHARVAN: a priest who instituted the worship of fire and Soma; a Prajāpati; eldest son of

Brahmā, author of ATHARVAVEDA; identified with Angiras as the father of Agni

ĀTIKĀYA: a Rākshasa, strong and powerful, refused to fight unimportant people; considered Lakshmana a child and refused to fight him, ultimately at Lakshmana's instigation fought him and was killed by the latter

ĀTRĀTHA: the son of Satvakarman, found Kṛṣṇa discarded on the banks of the Gāṅgā by his mother Prīthī (see Adhara)

ĀTRI: (i) a son of Brahmā, born of his eyes, a Rāt and author of many vedic hymns, considered as one of the ten Prajāpatis by Manu; married Anasūyā, daughter of Daksha and had a son by her called Durvāsā, lived at Cittakunda. In the PURĀNĀ, considered as the father of Soma and Dārtărēya; father of Āryamān and Ananta from another wife, (see Anasūyā, Durvāsā). Once the gods and the Daityas were fighting each other in the dark. Rāhu pierced both Surya and Soma with his arrows. The gods repaired to Rāti Atri, who becoming the sun and the moon dispelled the darkness and thus burnt the Asurās; invited by Nimi at his yajña; represented as one of the stars of the Great Bear, (ii) Shiva. According to a legend, Atri was one of the nine mind-born sons of Brahmā but his fame surpassed that of Brahmā. Once Atri, worshipped Brahmā, Viśnu, Shiva and the three gods pleased with him appeared before him and offered him a boon. Atri requested them to be born as his sons. The gods agreed to do so. Viśnu was born as Dārtărēya, Shiva as Durvāsā, and Brahmā as Soma. The gods were born together from Atri's mind, body and eyes respectively.

AURVA: son of Urva and grandson of Bhṛigu; belonged to the Bhārgava race. In the MAHĀ-BHĀRATA, he is mentioned as the son of Cyavana and Ārushi (see Ārushi). A story relating to his birth says: King Kritivirya was very kind to the Brāhmaṇas who were descended from Bhṛigu, resulting in the priests getting rich under his reign. After the king's death, his descendants who had fallen into poverty because of the king's excessive benevolence to the priests,

asked the priests for monetary help but got no liberal response. The impoverished kshatriyas in desperation, killed the entire race of Bhṛigu including the unborn children. Only one woman managed to conceal her unborn child in her thigh and thus saved it. This was Urva so-called because he was born of a thigh (Urū). When the child grew up, he practiced austerities to gain powers so that he could take revenge for the killing of his race. His severe austerities alarmed men and gods and they tried to dissuade him from continuing them but he refused to mitigate his wrath against the Kshatriyas. It was only on the persuasion of the Pārs that he cast his anger into the sea where it took the form of a being with the face of a horse called Hayashiraśi (see Hayashiraśi). Urva prevented the widow of King Bāhu from committing Sati on her husband's funeral pyre as she was pregnant with her son for seven years. The son born to her was called Śāgara. Urva, who was his preceptor, bestowed upon Śāgara a fiery weapon called Agneyaśtra. Aurva's son Ruciaka was the father of Jamadagni (see Śigata).

The abode of Aurva is Badavamukha, the mouth of the ocean. Brahmā was born in the ocean and rests there and the two consume the world together at the end of each age.

AVATĀRA: an incarnation of a deity, particularly referred to the incarnations of Viśnu. Avatars appear on earth at various ages to redeem the world from evil. There are ten avatars of Viśnu, the last one has yet to come. They are: Matsya, the Fish, Kūrma, the Tortoise, Varāha, the Boar; Niṣumba, the Man-lion, Vāmana, the Dwarf; Parashurāma, Rāma, with the axe; Rāmacandra, Kṛiṣṇa, Buddha, Kalki or Kalkin, the white horse.

AVIŚTA: a son of Bali, a Daitya who in the form of a savage bull attacked Kṛiṣṇa but was slain by the latter.

A-VYAKTA means not manifest, unapparent, indistinct, invisible, imperceptible, an epithet of Viśnu, Shiva and Kāma

AYUS, the eldest son of Pururāvā and Urvashi; father of Nahūsa, Kshāṭra, Vridḍha, Rambhā, Rāgi, Anenās

B

BABHRU: (i) a Yādava prince, (ii) son of Vishvāmitta; (iii) Shiva, (iv) Viśnu, (v) Kṛṣṇa, (vi) a son of Romapāda and father of Kṛti, (vii) a son of Sanipati; (viii) Akrūra, (ix) a son of Devavṛddha and Gāndini, righteous and truthful, performed sacrifices, got Śyāmantaka jewel and gave it to Kṛṣṇa to be returned by the latter.

BABHRU-VĀHANA son of Arjuna by his wife Cīrāṅgadā; adopted by his maternal grandfather and reigned in Manipura. Yudhiṣṭhīra's Ashwamedha sacrificial horse was captured by him Arjuna, who was following the horse for its protection, fought his own son and, Babhru-vāhana not aware that Arjuna was his father, slew him. Repenting of his deed, he was on the verge of committing suicide, when his step-mother Ullāpi, a Nāga Princess gave him a celestial gem which restored Arjuna back to life. (see Arjuna) became a Pūrnikāputra.

BĀHU: a son of Dhṛtikula, was deprived of his kingdom by the Hāthayas and the Tīrthaṅgas with the help of five tribes. The king took to a life of penance with his wife, slipped in water and died. His wife Yādavi followed him into the funeral pyre but was prevented from committing sati by Aurva, the Bhārgava, as she was pregnant, later she gave birth to Sīghara (see Aurva, Sīghara).

BAHULA: (i) a Prajāpati; (ii) a 1000-headed snake.

BAHUPUTRA: a Prajāpati who married two daughters of Daksha and had four sons.

BAHU-PUTRI: a mud-born mother.

BAKA: (i) an Asura, a son of Añjhuaka and a brother of Adi; friend of Karshu; seized Kṛṣṇa in the guise of a crane; was torn to death by Kṛṣṇa; (ii) a Rākṣasa usually called Baka Dālbhya.

BAKI: sister of Baka.

BAKULA: Shiva.

BALA: (i) son of Māyā, residing in Atala; created

96 magical performances, when he yawned, three groups of women out of his mouth Kāmuni, Swarṇī, Pumcalā, resisted Indra in the Devasura war and was slain, (ii) a son of Rohini and Vasudeva, attacked the Asura followers of Bahi, (iii) a son of Kṛṣṇa and Mādrī, (iv) a son of Anasīvā and father of Nikumbha and Cakravarman, (v) a son of Varuna and Devi, (vi) a son of Śukū and Garuda, (vii) a son of Nārāyaṇa and Śrī, father of Tejas.

BĀLĀ: (i) one of the wives of Atri, (ii) a mind-born mother, (iii) a daughter of Prajāpati, fell down upon the earth while going across the sky; (iv) a goddess of red complexion seated on a pañcāśana, carries in two hands the akshamīlī and the pusṭika, two hands in the abhaya and varada poses.

BĀLA: (i) a son of Gatgya, put to trouble by Janamejaya; (ii) a son of Viśwesha, a sage; (iii) a son of Manivara.

BALABHADRA: see Balarāma.

BALĀDĀS: a class of Pishācas, short in stature and with eyes facing the earth; resort in places of confinement of women.

BALADEVA: see Balarāma.

BALAMOHINI: a mother goddess.

BALĀRAKAS: are Daitītreyas.

BALARĀMA: also known as Baladeva and Balabhadra; elder brother of Kṛṣṇa; part incarnation of Viśnu; married Suvarṇī, daughter of Kākuḍī. Viśnu took two of his hair, one black and one white. From the black hair was born Kṛṣṇa and from the white, Balarāma. The brothers grew up at Gokul and even as children were known for their miraculous feats. Addicted to wine and therefore, called Mañjuhpriya; irascible in temper; depicted as wearing a blue vest; his weapon a mace or a club, the use of which he taught to Durvaghana and Bhīmā. Did not side with either the Pāṇḍavas or the

(iv) a spy who informed Rāma that people were talking ill of him for accepting Sītā back, after she had lived with Rāvana

BHADRĀ: (i) a daughter of Meru and queen of Bhadrāshwa, gave birth to Soma; (ii) one of the wives of Kṛṣṇa, (iii) one of the wives of Atm; (iv) a varna Shakti; (v) a goddess enshrined at Bhadreshwara, (vi) a wife of Garuda

BHADRAKĀLI: a name of Yogamāyā (see Dūrgā, Kālī), has 18 hands and a handsome appearance, her vehicle is a chariot drawn by four lions. Her hands carry the akashmālā, trishula, khadga, candra, bāna, dhanus, shankha, padma, śrūk, strava, kamandalu, danda, shakti, agni, kṛiñjina, water, one hand in the shanti pose and one carries a jewelled vessel

BHADRAMODE: daughter of Kashyapa and Krodhvansha, mother of Iravau

BHAGA. means, the sharer, Prabhu (Greatness), Vibhu (Power), and a daughter of Āśvin (Hope). Bhaga stands for democratic institutions, receiving the share meant admission into full status of manhood in the tribe, after which a man became a shareholder. Bhagavāh (i) a son of Aditi and therefore, an Aditya; married Siddhi; father of Mahānānā. Since he makes no differentiation between the great and the small, rich and poor, Bhaga is considered blind. There are many legends connected with his blindness. According to one myth, he was seized by Nāṇḍi, his eyes were pulled out by Virabhadra (Rudra) as he made a sign with his eyes when he insulted Shiva. Shiva ordered him to see with the eyes of Mitra. According to another myth, Rudra fought Prajāpati, who wanted to commit incest with his daughter. The semen dropped by Prajāpati was collected by the gods and used as an oblation. Bhaga standing south of the altar, saw the oblation and became blind. Bhaga is invoked in the morning connected with Mitra, with the laws of this world and Pūṣan, the gods of herds and fecundity, the giver of security and prosperity; to be worshipped before building a palace; (ii) the name of the sun in the month of Pūṣya; (iii) one of the eleven Rudras.

BHAGANETRĀTA: (also Bhaganetrabara, Bhaganetrātakā); an attribute of Shiva.

BHAGAVĀN: the principal and eternal god, the sun and the substance of the three VEDAS, chesher and supporter of the universe; a name of Vāsudeva.

BHĀGAVATĀS: those who are dedicated to the service of god by singing his praise.

BHĀGIRATHA a sage and a descendant of Śāgara. All the waters on the earth dried because of his severe austerities and there was a danger of life on the universe coming to an end. The 60,000 sons of Śāgara who had been killed by Kapilā's wrath and their bones and ashes lying in the ocean bed had to be bathed by the Holy Ganges for their souls to attain peace (see Śāgara). The heavenly Ganges was fast flowing and would have split the earth into two, to avoid which Shiva was approached by the gods to allow the Ganges flowing from Viṣṇu's toe to first fall on his head. Shiva agreed and the river after first flowing on his head, gently flowed on the earth. Bhagiratha, whose severe austerities made it possible for the celestial river to come to earth, led the river in its course over the earth and into the sea so that the ashes and bones of Śāgara's sons could be bathed and thus get purified. Because of Bhagiratha, the river is also known as Bhagirathi. (see Gaṅgā).

BHAIRAVA: the terrible form of Shiva or Rudra, haunts the cremation grounds, takes pleasure in destruction; personified power of death: attendants of Shiva.

BHAIRAVI: terrible form of Pārvati, personified as death; with red complexion; holds the pāsha and aikusha.

BHAKTAVATSALA: Shiva, favourably disposed towards his devotees.

BHĀNU: a son of Kṛiṣṇa and Satyabhāmā, reported the presence of a huge lizard in a well to Kṛiṣṇa. (see Kṛiṣṇa, Nṛgga). The lizard was Nṛgga, curtailed to become a lizard. Killed in Prabhāśā.

BHĀNUMATI: wife of Śāgara; mother of Asamanjas

BHĀRADWĀJA: (also called Vitatha) (i) a Siddha; (ii) son of Bṛhaspati; father of Drona. His mother Utathya was pregnant both by her hus-

band and by Bhīspati. Bhāradvāja was kicked out of the womb of his mother before his time by his half-brother Dhṛitarāsh, the son of Urtxhya by her husband. At this, Bhīspati said to her, 'cherish this son of two fathers'. (see Bhīspati, Māmatā) Discarded by his mother; brought up by the Maruts who gave him in adoption to Bharata; (see Maruts). Brāhmaṇas and Vaishyas sprang from him, became a Kshatriya; a name applied to Drona or to any descendant or follower of his teachings. In the Rāmāyana he is mentioned as living at Prayāg, received Rāma and Sītā in his hermitage, in the Muñisīrāta, he is mentioned as living at Hardwār; (ii) a sage of the Vaivasvata epoch, gave the Agneyīstra, the weapon of fire to Agnivesha, the son of Agni, (iii) a sage, when disturbed at his prayers by Viṣṇu, threw water at him and therefore Viṣṇu bears the mark of the Vatsa on his breast.

DHARATA: (i) son of Dasharatha by his wife Kaikayi; half brother of Rāmacandra, brought up by his maternal grandfather, married Sītā's cousin Māñjūsi. His mother tried to secure the throne for him but Bharata being a virtuous and righteous man, refused to accept it as the throne by right belonged to his elder brother Rāma. On the insistence of Rāma, he ruled the kingdom in the latter's name till such time that Rāma returned from exile, (see Kaikayi, Dasharatha), (ii) the son of Duṣyanta and Shakuntala. Kuru was the ninth in direct descent from him and Shantanu was the fourteenth, (iii) the eldest of the ten sons of Rābha (Nābha) and Javatī, was devoted to Nārāyaṇa, married Pāncajanyā daughter of Viṣhvāśipū.

BHĀRATI: (i) a female descendant of Bharata, (ii) a deity invoked with Ilā and Sarasvatī, later identified with Sarasvatī, the goddess of speech, literary composition, dramatic art, recitation

BHĀRGAVA: (i) a descendant of Bhīrgu, a sage of the first epoch of Sāvama Manu; drank Soma and killed Aūrāś, (ii) one of the seven sages, (iii) a name of Vṝṣas in the third Dwāpara, (iv) a son of Rābha, an avatār of Viṣṇu, (v) Shukrācārya, priest of the Aūrāś, (vi) Parathurāma, created by Lalitā in her war with Bhīrunda, (vii) a name of Aūrva, Ciyavana, Shaumaka, Shiva, Dadhīca, Devasharmā, Jamadagni, Mārkandeya Parashurāma, Pramati, Rieka, Shukra, etc

BHĀSI daughter of Timira and Kashyapa; mother of birds called Bhāsi

BHĀSKARA: (i) an Āditya or Sūrya; an epithet of Shiva; (ii) son of Keptunāti and Sumati; commander of Ravana's army, killed by Hanuman

BHARTRIHARI a king, a poet and a grammarian who in his youth led a licentious life but became converted to a life of devotion and religion after getting disillusioned with life.

BHAŪMĀ (i) son of Bhūmi i.e. Earth; a name of Niṛāḍa, (ii) Planet Mars.

BHAVA a vedic deity connected with Sarva, the destroyer, an epithet of Shiva; presiding deity of the waters, ordered Indra and Hāsi to take the first lead in Tripuram; burnt the god of love; worshipped by Bhūtas (see Shiva); wife Umā; son is the reservoir of the seed of the seven worlds and protector of the seven worlds; planet Venus.

BHAVĀNI: one of the manifestations of Shiva's wife (see Kālī).

BHAYA sister of Yama; married Heti; mother of Vedhuktesh

BHEDA one of the Maṛis attending on Skañḍa.

BHIMA, BHIMSENA (i) second of the Pāñdava brothers, mythically the son of Vāyu, the god of wind and thus a half brother of Hanuman. A giant among men, a strong and a brave warrior with an excessively bad temper, a voracious appetite, great animal courage and terribly jealous of his brother with regard to Draupadi, the common wife of the Pāñdava brothers. His favourite weapon was a club, the use of which he learnt from Deona and Balarāma. Because of his great strength, the Kauravas were envious of him and many times tried to kill him but he escaped every time. Married the Aśura Princess Hidimbā in Manilā, after killing her brother who had intended to devour him alive. By Hidimbā he had a son called Ghatoḍkacā; (see Hidimbā). Well known for killing strong foes and Aūrāś; Draupadi looked upto him for help, killed Duḥshāsanā on the 16th day of the battle of Kurukshetra and drank his blood and thus fulfilled a vow he had taken for the latter's insult

of Draupadi (see Draupadi); on the last day of the battle, he killed Duryodhana by using unfair means and smashed his thigh and thus brought him to the ground, fulfilling yet another vow of avenging Draupadi. Balarāma, who witnessed the act, was incensed at it and wanted to attack him but was prevented by Kṛīṣṇa (see Balarāma). This won Bhīṣma the name, Jihma-vadhūn, the unfair fighter. (ii) Father of Damyāntī; (iii) an Asura of the Atīla region; (iv) one of the eleven Rudras; (v) A Rākshasa gana; (vi) a Vānar chief; (vii) A fulfiller of the deutes of all living or lifeless beings, embodiment of ether, wives are Dīśā, the ten directions of space, son Sarga (Creanon).

BHĪṢMA: son of king Shantanu by the goddess Gaṅgā (see Gangā). Shantanu fell in love with the beautiful Satyavatī and wished to marry her but her father would not agree to the marriage till Shantanu promised that his son born to Satyavatī would inherit the throne. When Bhīṣma heard of this condition laid by Satyavatī's father, he willingly gave up his right to the throne and vowed never to marry or otherwise to beget children lest his sons demand the throne. (see Satyavatī) Satyavatī married Shantanu and had two sons by him, the elder of whom died shortly after ascending the throne and the younger son, Vicitravīrya succeeded him to the throne. Being a minor, Bhīṣma remained his protector and adviser and won the three daughters of the king of Kashi for him as wives and when he died childless, Bhīṣma became the protector of the widows. Bhīṣma was asked to raise seed to his brother's widows but being firm in his vow of Brahmacarya, he refused and ultimately Kṛīṣṇa Dharmapāṇya, the son of Satyavatī before her marriage to Shantanu, raised seed to the widows of his half brother as was then the prevailing custom and thus were born Pāndu and Dhṛitarāṣṭra. Bhīṣma brought up the boys and acted as their regent till they came of age; also brought up their children, the Pāñcavas and the Kauravas; called Pitāmaha or the Patriarch. At the break of hostilities between the cousins, he first preached peace and moderation but ultimately sided with the Kauravas and became the commander of their armies on the condition that he did not have to fight Arjuna. But on the tenth day of the battle was goaded by reproaches of Duryodhana to attack Arjuna; unfairly wounded by Shukhaśidin as Bhīṣma refused to fight one who was born a

woman (see Ambī, Shukhaśidin). Arjuna was asked to provide a bed of arrows for Bhīṣma to lie upon. He shot so many arrows into Bhīṣma's body that there was not even two fingers space left un wounded on his body and he lay on his 'bed of arrows'. He survived 58 days and decided to quit his mortal body after that as he had the power of fixing the time of his death.

BHIRAMARĀ an Apsarā

BHṚGU (i) a Vedic sage, one of the Prajāpatis, founder of the race of Bhṛguis or Bhārgavas, born of fire, one of the ten mind-born sons of Brahmā, married Kardama's daughter Khvatī, married the daughter of Pūlomā and two daughters of Daksha, father of Cīvāna, present at the anointing of Vāmanā Hari, praised the Lord and Aditi, rescued Agastya Muni from the tyranny of king Nahūsa. Nahūsa had obtained super-human powers and to avoid his potent glance, Bhṛgu crept into the hair of Agastya when Nahūsa attached Agastya to his chariot and dragged him. Bhṛgu cursed Nahūsa to become a serpent for having kicked Agastya on the head to make him move (see Agastya, Nahūsa).

According to a legend in the PADMA PURĀNA, the Rishis gathered at a sacrifice and discussed which deity deserved most the homage of the Brāhmaṇas. Unable to come to a decision, they asked Bhṛgu to find it out for them. To test the character of each god, Bhṛgu paid a visit to them. Shiva was engaged with his wife and Bhṛgu could not see him. As Shiva was in the dark with his wife, Bhṛgu cursed him to be worshipped as a Linga, his organ of generation and said that no pious and respectable man would worship him. When Bhṛgu visited Brahmā, he found him surrounded by sages and inflated with his own pride and did not pay much attention to Bhṛgu. He therefore, excluded him from the worship of Brāhmaṇas; went to visit Viṣṇu and found him fast asleep. To wake him, he stamped his foot on Viṣṇu's chest. Viṣṇu, contrary to Bhṛgu's expectations, gently pressed the sage's foot and said that he was honoured by the touch. Bhṛgu was pleased at the humility of the God and satisfied by his goodness, decided that Viṣṇu alone deserved the worship of gods and men. The Rishis concurred with Bhṛgu's decision; (ii) a sage and a contemporary of Kṛīṣṇa; (iii) the teacher of Vyāsa; (iv) father of Atharvana Agni; (v) a descent of Bhṛgu.

BHRGUS: Mythical, aerial gods connected with Agni; producers and nourishers of agni and chariot makers; descendants of Aṅgiras, Atharvans, Ribhus, etc.

BHŪDEVĪ, BHŪMI: Earth as a consort of Viśu of light green colour dressed in yellow. When two armed, she carries nīlōtpalās (lotuses); when four armed, she carries a rāma-pūra (a vessel containing gems), a sārya-pūra (a vessel containing vegetables), oushadhi-pūra (a vessel containing medicinal herbs) and a lotus.

BHŪTA: ghosts, imp or goblins; malignant spirits haunt grave yards, cremation grounds, forests, etc, devour human beings; animate dead bodies; attendants of Shiva; born of Krodha or anger; created at a moment when the Creator was incensed (see Krodha). All demoniac beings; souls of people who died a violent death; follow armies; poison trees, ponds and fields.

BHŪTAMĀTĀ: Dēvi, black with long eyes, her face is white or red, wears a linga on her person, two armed, holds in her hands the khadga and the khētaka; worshipped by bhūtas, pretas, pisācas, hīdras, Yakshas, Gaṇḍharvās

BHŪTESHWARA: the Lord of Bhūtas or ghosts, haunts cremation grounds; when heated with drunk, dance furiously, wearing a necklace of skulls, trample on rebellious demons. His most well-known dance is Tāñdava, a form of Shiva.

BHUVANESHWARI: the consort of Shiva; depicted as smiling; with large breasts and three eyes. Her hands are in the gesture of granting boons, allay fear and hold an elephant hook and a noose; has the moon on her diadem; in her lower right hand she holds a chaher in the upper right hand a nīcī, in the upper left hand a shield; in the lower left hand, the bilva fruit; on her head she carries a serpent, a linga and a yoni.

BIDĀLI: a mind-born mother.

BIMBA: a son of Viśudeva and Bhadrī

BIṄDU, BIṄDUSĀRA: (i) a sage; (ii) a son of Danu; (iii) a kinnara.

BRAHADRAṄHA: a son of Uparicara, a Viśu (see

Uparicara); his two wives produced one half each of a child which were cast away by the mothers. Rākshasi Jarā picked them up, joined them and the pieces formed a boy called Jarāśādhā (see Jarāśādhā).

BRAHMĀ, BRAHMAN (neuter): the Supreme soul of the universe, all pervading and infinite in its manifestations; present in animate and inanimate objects; the highest and the meanest; absolute and eternal, from which all things emanate and to which all return; invisible, unborn, uncreated, without a beginning and without an end.

BRAHMĀ (masculine): God of Creation and the first member of the Hindu Triad; Prajapati, the Lord of all creatures; sprang from the golden egg Iheṇyagarbha deposited by the Supreme first cause. One day of Brahmā consists of 2,160,000,000 years. When he has created the world, it remains unsheltered for this period after which everything is consumed by fire and only the sages, gods and the elements survive. When Brahmā awakes, the universe and all creatures are restored and this process is repeated till such time as hundred years of Brahmā come to a close. After this, Brahmā, gods and the sages also expire and the whole universe goes back into its constituent elements.

Brahmā is shown as of red colour; has four heads; the original fifth got burnt by the wrath of Shiva for having spoken disrespectfully to him. In his four hands he holds a sceptre, a string of beads, the bow Parivīra and the VEDA. His consort is Satīswati, the goddess of learning, his vehicle is the swan, his residence is called Brahmaprāṇa. As the procreator of men, he has incestuous relations with his daughter, variously called: Viśi or Satīswati (Speech), Saṅghyā (twilight), Shatarupā (the hundred combed), Gāyatrī, Brāhmaṇī.

There are different versions regarding his origin. According to the SHATAPATRA BRAHMANA and Manu, the Supreme soul created the waters in which a seed was deposited. This seed became golden egg in which the supreme soul was born as Brahmā, the progenitor of all the universe. In the RAMĀYANA, the self-existent Brahmā with the deities arose out of the waters which was before the world became what it is now. He arose from ether and from him descended the various sages. According to the MAHĀ-

BHARATA, Brahmā sprang from a lotus stalk that grew from the navel of Viśu.

Brahmā first created ten mind-born sons: Marici, Atri, Ahirnas, Pulasya, Pulaha, Kratu, Prācetas, Vasishta, Bhṛigu, Nīrada. Later Daksha was born from his right thumb, Dharma from his chest; Kāma from his heart, Krodha from between his eyebrows, Lobha from his lips; Moha from his intellect, Mada from his egoism, Pramoda from his throat; Mṛtyu from his eyes; Bhartṛ from his palm. Then his body split into two parts: a male and a female. The female called Shatruघी was a beautiful maiden and Brahmā was afflicted with a sexual passion for her. He kept on looking at her amorously and when she went round him for salutations, he developed four more faces so that he continued to look at her when she circumambulated him. He ultimately had incestuous relations with her and lived with her for a hundred divine years.

Known for partiality, his curses and blessings are moderate; learnt the VEDA from Hari and taught it to Manu, influenced Soma to restore Tārā to Bhṛaspati; punished Soma for sinfully enjoying Tārā; made Daksha the overlord of Prajāpatis, presented Pṛithu with armour and prevented him from slaying Indra; praised Kṛṣṇa for killing Kālanemu; requested Hari to restore the fortune of Indra lost due to Durvāsa's curse; present at Prahlāda's coronation, praised Shiva for burning Tripuram; came to see Vāmana measuring the world with his two steps; suggested to Rāvana that Balarāma was a suitable husband for Revati; went with Devās to Dwārakā to remind Kṛṣṇa that it was time for him to return to his celestial abode; released Hanumān from the captivity of the Rākshasīs; when Viśnu agreed to be born as a son of Dašaratha, he ordered the Gaṇḍharvās, Apsarās, Vidyadharīs, Yaksas and other celestial ladies to give birth to monkeys from the Devatās; produced Minasarovar lake on mount Kailash by meditation; along with other gods, went to Mahadeva to request him to produce a son who would be the god of war, gave a boon to Ishagiratha that the celestial Ganga will water the earth; blessed Viśwāmitra that he will become a Rishi; witnessed the battle between Rāma and Parashurāma; prayed to by Kaushalyā for the safety of Rāma when he went into exile. After praying for 10,000 years, Rāvana made a sacrifice of his heads to him; Viśwakarman designed the Pūṣpak vimān for him which he presented to Kuvera; also made him

the 4th Lokapāla; told Rāvana that he should be afraid of mortals. For the benefit of humanity, cursed Kuumbhakarna with sleep for 6 months on end, gratified with the penance of Rāvana, restored his multiple heads, gave him the boon of changing his shape at will, when Indra was defeated by Rāvana he told him that the cause was his seduction of Ahalyā.

With the passage of time, Brahmā was relegated to the back-ground and Viśu and Shiva took precedence over him in worship. Worship of Brahmā only takes place at Puśkar near Ajmer.

BRĀHMĀNI one of the Saptamatikas, consort of Brahmā, 4-faced of golden colour, wears yellow garments, carries the shula in her back right hand, in the back left hand an akshamūli, front right hand in the abhaya pose and the front left hand in the varada pose. She sits on a red lotus and has hamsa, the swan, as her vehicle and as her standard.

BRAHMĀRŚI the seven chief sages of whom Bhṛigu was the chief

BRĀHMĀJĪT: a son of Kālanemu

BRAHMĀRĀKSHASĀS: a class of demons; Agastya and Viśwāmitra came under this group; live in the Surabhi forest

BRAHMANAPUTRA: the sages born of Brahmā's heart, ears, eyes, breath etc.

BRĀHMĪ: (i) A Shakti; (ii) a mind-born mother.

BRĀHABDĀLA: (i) Last of the Iksilwāku's; son of Takshaka and father of Bhadrana; killed in battle by the father of Parikshit; (ii) a friend of Kārtavīrya; killed by Parashurāma.

BRĀHASPATI: (i) a deity with wide curative powers, protects mankind from evil; personified as planet Jupiter; travels in a vehicle drawn by either light coloured horses, vehicle called Nāngīghośa; portrayed as seven-mouthed, seven-rayed, and hundred winged (clouds), with a beautiful tongue, a blue back (heaven) and sharp horns (rays); (ii) a sacrificer and a priest who interceded with gods on behalf of men; (iii) a Rishi, son of Angiras; married Tārā who was abducted by Soma, the moon, resulting in a war Tīrakimiyā; Uīnas, Rudra and all the Daityas and Dinaśis

man, he had gone hunting. Being a crack shot, he killed a young man called Shrawan Kumār by merely aiming his arrow towards a lake from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawan Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son.

When Dasharatha's son Rāmacāndra came of age and was to be crowned the heir apparent, Dasharatha's youngest queen Kaikeyi on the instigation of her maid Maithrā, reminded the King of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyi demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Dasharatha could not go back on his word nor could he fulfil her demands. Rāmacāndra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyi). On his departure, Dasharatha pined away and died of grief.

DĀSLI: (i) a female slave; (ii) a servant maid, there are four kinds of Dasi: Devadasi, Brahmadasi, Swatantra, Shudradinki. The first two occupy the status of a kshatriya lady; the third of a dancing girl (veshi) and the last of a lower caste (hinajati).

DASRA: brother of Nasatya; one of the twins Ashwani Kumar, mythologically the father of Nakula and Sahadeva, sons of Pindu.

DASYUS: evil beings and enemies of gods and men; represented as dark coloured; robbers, outcastes, barbarians, the original inhabitants of India; resisted the Aryan immigration to India; India; resisted the Aryan immigration to India; Abhiras and Mlechás, seized 16,000 ladies of Kṛṣṇa's due to a curse on them (see Kṛṣṇa).

DATTĀTREYA: son of Attri and Anasū�a, part incarnation of Viśnu, Śiva, Brahmā; teacher of antigods; originator of Tāntric rites, restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted, addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Kartavirya thousand arms.

DEVĀ: a god or a deity, 33 in number, eleven for

each of the three worlds

DEVADUTA: a messenger of gods.

DEVĀHŪTĪ (i) daughter of Swayambhuva Manu; sister of Priyavrata and Uttānapāda; wife of Kardama, mother of Kapila. Heard from Nārada the greatness of Kardama and fixed her mind on him. Accepted by Kardama, Viśnu took birth in her womb as Kapila, (ii) wife of Pururavās

DEVAKA. brother of Ugrasena, father of Devakī

DEVAKĪ cousin of Kamsa, wife of Viśudeva; mother of Kṛṣṇa, considered as an incarnation of Aditi, the mother of gods, had 8 children comparable to the 8 Vasus (see Kṛṣṇa)

DEVALA· Vedic Rishi, author of a code of law; an astronomer, grandfather of Pāṇini.

DEVALĀ Music personified as a female.

DEVAMĀTĀ· the goddess enshrined at Saraswati.

DEVAMĀTARAS the 60 daughters of Daksha, collectively known as the mothers of gods

DEVAMĀTRI: mother of gods, an appellation of Aditi

DEVAMĪDHĀ: (has Sūra); son of Hṛṣikā; husband of Mātīśi; gave birth to ten sons, including Viśudeva and five daughters including Pṛthī; gave Pṛthī in adoption to Kuñimbhoj.

DEVĀPI. (i) son of Pratipa; brother of Shantanu; Purohita of the Devas, unaccepted to the people as he suffered from leprosy; the famine in Shantanu's kingdom was said to be due to his elder brother Devāpi having been passed on for succession.

DEVARATA: (i) a Rsi of the Solar race; son of Viśwāmitra, also considered as the eldest son of Niśi, lived among the Videhas; in charge of Śiva's bow which later came into the possession of Janaka and was broken by Rāmacāndra at Sīṭā's swayamvara; (ii) a name of Shunhashepa as he was given back by the gods to Viśwāmitra. (see Shunhashepa).

DEVARŚIS: sages who attained perfections on earth

CHĀYĀ: (shade) was the handmaid of the sun Sāhjā, the wife of the sun, unable to bear the fervour of her husband, put Chāyā in her place. The sun did not see the difference and had three children by her: Shani, the planet Saturn, the Manu Sāvarni; and a daughter, the Tapitī river Chāyā showed great partiality towards her own children, thus provoking the wrath of Yama, the son of Sāhjā who lifted his foot to kill her. Chāyā cursed his leg to be afflicted with sores and worms. This made it obvious that she was not the mother of Yama and Sun went in search of Sāhjā and brought her back. Chāyā was the daughter of Vishwakarman and thus sister of Sāhjā.

CITRAGUPTA: the scribe of the Lord of Death Yama; keeper of good and bad deeds of dead souls; born of Brahma's body; dwells near Yama Brahma made him a shatter of the oblations offered in the fire sacrifices, worshipped on the second day of the clear fortnight of the month of Kārtika. His image is of iron, possesses black attributes.

CITRAKARMA: a sculptor created a beautiful form out of the ashes left by Madana's body burnt by Shiva. Having thus been restored to life, he was asked to meditate on Shatarudriya in honour of Rudra. This was Bhadrā who was blessed by Shiva to rule for 6000 years.

CITRALEKHA: daughter of Kuṇibhānda, minister of Bihāsura; a heavenly nymph, skilled in painting and magic arts; friend of Uī. (see Uī).

CITRĀNGADA: the eldest son of Shahtanu from his wife Satyavati; half brother of Bhīma, killed in early life in a conflict with a Gañdhara; a proud and arrogant man.

CITRĀNGADĀ: daughter of king Cīravāhana of Manipura; married Arjuna and bore him a son called Babhruvāhana.

CITRARATHA: a Gañdhīrava king seeing whom bathe and sport with maidens in a river, Renukā, wife of Jāmādag्नi, became filled with desire and was condemned by her husband for falling from grace; she was beheaded by her son Parashurāma at the orders of his father (see Jāmādag्नi).

CITRARATHA (CAITRARATHA): a Mauneys

Gañdhavas; overlord of the Gañdhavas, Kināras and Vidyādhāras, mukled the earth in the lotus vessel along with the Apsaras.

CULIN a great ascetic; while engaged in Brahmā Tapī was cared for by Apsarā Utmilā, daughter of Somāda, gratified with her for looking after him, he gave her a boon. At her request she became the mother of a mind-born son called Brahmaṇḍott

CYAVAN a sage, son of Rāi Bhīgu by Pulomā; father of Apravīnam, Dādhica and Pramati. According to a legend in the MAJĀBHĪRĀTA, Pulomā was pregnant when a demon carried her off. Frightened, the child dropped from her womb. The demon took pity on her and let her go and that is why the child was named Cyavana, which means the fallen (see Pulomā).

Cyavana practised severe austerities and his shrivelled body looked lifeless. The sons of king Sarvāti pelted his body with stones. This greatly incensed the sage and to appease him, Sarvāti presented his daughter to him in marriage. According to another version, Cyavana was so absorbed in penances on the banks of the river Narmadā that white ants constructed a nest around him, leaving only his two eyes. Sukanyā, the daughter of king Sarvāti seeing two bright objects in an ant-hill, poked them with a stick. The sage was greatly incensed and would only be appeased if the king gave his daughter to him in marriage; married Sukanyā; she was a faithful and devoted wife to him. The Ashwins tried to seduce her but she repulsed their advances. Having failed to seduce her away from her shrivelled, old and decrepit husband, Ashwins then told her that they were the physicians of the gods and could restore youth and good looks to her husband after which she could make her choice from among the three of them. Sukanyā agreed to their proposal and accordingly the two Ashwins and her husband bathed in a celestial pool and came out looking all alike, young and handsome. Sukanyā, however, recognised her husband and chose him. Cyavana, in gratitude to the Ashwins for divesting him of his decrepit body, prolonging his life and for restoring his youth, compelled Indra to allow the Ashwins to participate in the celestial Soma sacrifice. (see Ashwins). Indra would not agree to this proposal as he was annoyed with the Ashwins for taking advantage of their healing powers and for mixing with the

course of pregnancy was forbidden to take the remainder of offerings to the goddess. Her shrine was known as Cāndikārha; a mother goddess; (ii) a servant maid of Pārvati.

CAÑDISHA: an attendant of Rudra who had his hands on Pūtan at the destruction of Daksha's sacrifice.

CANDĪ, CHĀNDIKĀ: a manifestation of goddess Durgā, seven years of age, a form she took to kill the Asura Mahisā.

CAÑDODEVA: a deity worshipped only by women for obtaining qualified sons. He was the son of a Brāhmaṇa mother and a Śūdra father and is associated with Yakshas and Piśācas.

CANDODRI, a Rākshasi who kept vigil over Sītā and threatened to devour her if she did not accept Rāvana.

CANDRA is moon personified, pointed out to Hari that in the guise of a Deva, Rāhu was drinking nectar churned out of the ocean; fought with Rāhu in the Devasura war (see Soma).

CAÑDRĀ: a daughter of Vṛipaparvan

CANDRAGUPTA: the minister of Hatheyas who advised the king to get the cow of plenty belonging to Jamadagni. The king agreed and sent his men to fetch the cow. Jamadagni argued that the cow was meant for religious purposes. He was beaten to death and as a revenge, his son Parashurāma exterminated the Kshatriyas 21 times from the face of the earth (see Parashurāma).

CANDRAMĀ, CHĀNDRA: a Dīnava (see Soma)

CANDRĀRKA: a Rākshasa.

CAÑDRĀRKABHŪKARA: a son of Khasa; a Rākshasa.

CAÑDRASENĀ: a mud-born mother.

CANDRASHRĪ: son of Dvīyajñā; father of Pulomā

CAÑDRASHEKHARA: Shiva.

CAÑDRAVAMSHA: a Kinnara.

CAÑDRİKĀ: a mother goddess.

CĀNŪRA: an Asura friend of Kāma and a wrestler; invited Kṛṣṇa and Rāma to a match and was killed by Kṛṣṇa.

CARA: a son of Devayāni, a Yāksha.

CARAKA, a Pañala and one of the seven sages of the period of Tāmara Manu

CĀRĀN: gods of the 3rd epoch; at Brahmā's request gave birth to the monkeys so that they could help Rāma in his battle with Rāvana. After defeating the Daityas, Indra ruled the three worlds with the help of Rāis and Cārāns, inhabitants of the Himālayas, lived in the hermitage of Vasitha, watched the battle between Rāma and Parashurāma, prayed for Rāma's victory over Khasa, congratulated Rāma and his army for crossing the ocean to go to Lankā.

CĀRANA: Panegyrists of heaven; dancers, musicians, sing the praises of heroes.

CĀRĀNĀI wife of Varuna.

CĀRĀNIS: sons of Aryamān and Mātrikā; the originators of the human race.

CĀRUBHADRA: a son of Rukmini

CĀRUDEŚNA: (i) a son of Rukmini; votary of Kṛṣṇa; defended Dvārakā against Sahibya; went with Kṛṣṇa's sacrificial horse; (ii) a son of Jīmbavān and Kṛṣṇa; a good archer.

CĀRUMATĪ: (i) daughter of Rukmini and Kṛṣṇa; (ii) wife of Bālin.

CĀRUMUKHĪ: a daughter of the Gandharvās

CATURMUKHA, CATURVAKTRA: Brahmā, the four-headed god (see Brahmā)

CATURMURTI: a name of Vighneshwara

CHAGA: (i) a goat, the vehicle of Agni; its flesh is pleasing to Piṭṭi.

CHAGALA: (i) one of the 16 classes of Piśacās; (ii) a son of Muḍiśhārā avatār of the Lord.

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mortals Enraged at Cyavana's audacity at approaching him thus, Indra went to crush Cyavana with his thunderbolt in one hand and a mountain in the other. Indra was humbled by

Cyavana who created a demon to devour Indra. At the sight of the demon, Indra submitted to Cyavana's request and the Ashwins were permitted to drink Soma.

D

DADHIKRA (DADHIKRAVAN): a Vedic winged horse; Sun, scattering curdled milk meaning the dew. Also called Etasa and Tarkthya.

DADHYANC, DADHICI, DADHYAṄGA, DADHYANJA a vedic R̄si, son of Atharvan, learnt science from Indra on the assurance that it would not be passed on to anyone else, the penalty for which was the head of the R̄si. Ashwins persuaded him to part with his knowledge to them and to save him from the wrath of Indra, replaced his head with that of a horse. When Indra struck off the horse head of Dadhyanc, it was immediately replaced by the Ashwins by the real head of Dadhyanc. So long as Dadhyanc lived on earth, the Asurās were under control. But on his ascending to heaven, they spread all over the earth. To annihilate them, Indra asked Dadhyanc if there was any relic of his on earth with which the Asurās could be destroyed. Dadhyanc told him about the episode of his horse head. This was found in a lake near Kurukshetra. Indra used its bones as weapons to kill the Asurās and the bones proved to be more potent and effective as a weapon than Indra's thunderbolt; saw Apsatā Alambuśi and his vital seed came out; from that seed Sāraswata was born, borne by the river Sāraswati (see Alambuśi, Sāraswati), saw with his yogic powers the consequences of not inviting Shiva to Daksha's sacrifice and fore-warned Daksha.

DAHANA: (i) one of the 11 Rudras; (ii) Agni; (iii) a companion of Skanda

DAITYĀS: Titans, supernatural beings, a race of demons and giants who always interfere with sacrifices and are constantly at war with the gods; descendants of Diti and Kashyapa; churned the ocean of milk along with the Devatās to extract amṛta; suffered loss of energy due to the poisonous fumes emitted by Vāsuki; did not accept she

Apsatās as wives, did not partake of the amṛta and were therefore, called Asuras defeated in war by the Devatās. Kaushalya prayed to them for the safety of her son Rāmacandra when he went into exile gathered to witness the last battle between Rāma and Rāvana, defeated by the Devatās, they took protection under the wife of Bhrgu.

DĀKINI. a female fiend who attends on Kāli and feeds on human flesh also called Aṣṭapāś or blood drinkers, evil spirits injuring children.

DAKSHA, DAKŚA: means ritual skill. A competent, intelligent person possessing precision, imagination and curative powers. In the RG-VEDA, Daksha is mentioned as born of Aditi and Aditi of Daksha. This is because Aditi is eternity and Daksha is the spiritual power and male energy which generates that eternity. As a son of Aditi, he is also an Aditya.

According to the MAHĀBHĀGĀRTA, Daksha was born from the right thumb of Brahmā and his wife from the left; also married Manu's daughter Prastuti and by her had a large number of daughters, their number varies according to different accounts; gave ten daughters to Dhṛtara, 13 to Kashyapa who became the mothers of gods, demons and other living beings; 27 married Soma, the moon and these became the 27 Nakshatras or lunar mansions. One of them called Siti married Shiva. Shiva cursed his father-in-law to be born in another Manvantara as a son of Prachetasas and Māriśī. Māriśī is considered as the daughter of the moon (see Māriśī). The duality of Daksha's nature is seen in his being an offspring of the moon through his mother Māriśī but since he gave 27 daughters in marriage to the moon, he is also a father-in-law of the moon.

The story of the quarrel between Daksha and Shiva states that Daksha instituted a sacrifice in which all the gods and demigods were invited

but Shiva was kept out. This enraged Shiva and he destroyed the sacrifice by shooting an arrow into it. Sati, the wife of Shiva urged her husband to display his powers as a god and to assert his right as a son-in-law (see Sati). On the instigation of his wife, Shiva created Virabhadra of terrifying appearance who led a host of demigods against Daksha (see Virabhadra); a universal catastrophe took place; the world shook, many gods and Rishis were killed or maimed till Daksha acknowledged the supremacy of Shiva and the latter restored the gods of life. Daksha was also decapitated in the battle and since his head could not be found, it was replaced by a goat's head.

Daksha had seven allegorical sons Krodha, Tamas, Dama, Vikrīta, Angiras, Kardama, Ashwa. He was a Prājāpati, a law giver and is included among those who wrote the Dharmashastras.

DAKSHĀYANI: an avatār of Umā; stars regarded as her daughters; a daughter of Daksha, became Humavān's daughter by worshipping Shiva.

DAKSHINĀ: daughter of Ruci and Ākūpi, consort of Suyajña, an avatār of Hanu; had 12 sons who are known as Tuṣita gods of the Svayambhuva Manu (see Tuṣita).

DAMAGHOŚA: King of Cedi; father of Shishupala.

DAMODARA: a name of Kṛṣṇa because his mother tied him with a rope round his belly.

DAMPATI: a vedic goddess, deified and idolized as a goddess of procreation which was considered divine.

DAMSTRA: daughter of Krodhvisha; wife of Pulaha; mother of lions, tigers, elephants, etc

DAMYANTI: wife of Nala (see Nala)

DAṄDA: (i) a Rākshasa, son of Sumūhi and Ketumān; (ii) the youngest son of Ikshwāku, did not possess any intelligence; king of the Vindhya mountain; appointed Uśas as his purohit; saw Urīṣa, the daughter of his Purohit Śukrāchārya, fell in love with her and asked her to marry him. She refused and he ravished her; cursed by her father and within seven days his kingdom, armies and other belongings were reduced to ashes; (iii) an attendant of Sūrya

DĀNAVĀS: a class of demons originated from Dānu (see Dānu) and a daughter of Daksha; most well known are Vṛtra and Māyā.

DANDADHARĀ: daughter of Daksha, wife of Kashyapa, mother of Dānavās.

DĀNDADHARA: Yama, the rod-bearer.

DANU: a son of Kashyapa and Diti, appointed Purohit, (ii) son of Angiras.

DANŪ: daughter of Daksha, wife of Kashyapa; mother of Ashwaguru and Kabandha.

DANUPUTRAS The great Asuras, 100 in number, chief is Vipracitti.

DARBAS. Rākshasas and other demons.

DĀRUKĀ: charioteer of Kṛṣṇa; fetched Arjuna when it was time for Kṛṣṇa's return to heaven (see Kṛṣṇa)

DĀSA: a servant, appellation of Shūdras.

DASHĀNANA: Rāvana, the ten-faced.

DASHAKANDHARA: Rāvana, killed by Rāma.

DASHAGRIVA: Rāvana, because he had 10 heads.

DĀSHEYI the fisher woman who took birth as Satyavati and married Shantanu; mother of Vicitravirya (see Satyavati).

DASHRATHA: a descendant of Ikshwāku of the Solar race, son of Aja; father of Rāmacandra; had three wives; performed a sacrifice to obtain progeny; Viṣṇu himself appeared before him and gave him a vessel full of nectar for his wives to beget children. Dashratha gave half to his chief queen Kaushalyā and half each of the remainder to the other two queens Sumitra and Kaikeyi. All three conceived and gave birth to sons; Kaushalyā to Rāmacandra, who was born with half the essence of Viṣṇu since his mother drank half the nectar; Kaikeyi bore Bharata who had one fourth of the essence of Viṣṇu and Sumitra gave birth to Lakshmana and Shatrughna and they jointly had one-fourth of the essence of Viṣṇu.

Dashratha died due to a curse. As a young

man, he had gone hunting. Being a crack shot, he killed a young man called Shrawan Kumār by merely aiming his arrow towards a like from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawan Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son.

When Dasharatha's son Rāmacandra came of age and was to be crowned the heir apparent, Dasharatha's youngest queen Kaikeyī on the instigation of her maid Manthra, reminded the king of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyī demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Dasharatha could not go back on his word nor could he fulfil her demands. Rāmacandra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyī) On his departure, Dasharatha pined away and died of grief.

DĀSĪ: (i) a female slave, (ii) a servant maid; there are four kinds of Dāsī: Devadāsī, Brahmandāsī, Swatantrā, Shudradāsī. The first two occupy the status of a kshatriya lady; the third of a dancing girl (veshi) and the last of a lower caste (śūnya).

DASRA: brother of Nasatya; one of the twins Ashwani Kumar, mythologically the father of Nakula and Sahadeva, sons of Pindu.

DASYUS: evil beings and enemies of gods and men; represented as dark coloured; robbers, outcasts, barbarians, the original inhabitants of India; resisted the Aryan immigration to India; Abhirs and Mlechās; seized 16,000 ladies of Kṛṣṇa's due to a curse on them (see Kṛṣṇa)

DATTĀTREYA. son of Atri and Anasūyā; part incarnation of Viṣṇu, Śiva, Brahmā; teacher of antigods; originator of Tāntric rites; restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted, addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Kartavirya thousand arms.

DEVĀ: a god or a deity, 33 in number, eleven for

each of the three worlds.

DEVADUTA: a messenger of gods.

DEVĀHŪTĪ. (i) daughter of Svayambhuva Manu; sister of Priyavarta and Uttānapāda, wife of Kardama, mother of Kapila Heard from Nārada the greatness of Kardama and fixed her mind on him Accepted by Kardama, Viṣṇu took birth in her womb as Kapila. (ii) wife of Puturavās.

DEVAKA: brother of Ugrasenī, father of Devaki.

DEVAKI: cousin of Kamsa, wife of Vāsudeva, mother of Kṛṣṇa, considered as an incarnation of Aditi, the mother of gods, had 8 children comparable to the 8 Vasus (see Kṛṣṇa)

DEVALA. Vedic Rishi, author of a code of law; an astronomer, grandfather of Pāṇini.

DEVALĀ: Music personified as a female.

DEVAMĀTĀ: the goddess enshrined at Saraswati.

DEVAMĀTARAS: the 60 daughters of Daksha, collectively known as the mothers of gods.

DEVAMĀTRI: mother of gods, an appellation of Aditi

DEVAMIDHA: (i) his Sūra; son of Hṛdika; husband of Māriśī; gave birth to ten sons, including Vāsudeva and five daughters including Pṛthī; gave Pṛthī in adoption to Kuñjbhoj

DEVĀPI: (i) son of Pratipi; brother of Shahtanu; Purohita of the Devas, unacceptable to the people as he suffered from leprosy; the famine in Shahtanu's kingdom was said to be due to his elder brother Devāpi having been passed on for succession.

DEVARATA: (i) a Rishi of the Solar race; son of Vishvāmitra, also considered as the eldest son of Nimi; lived among the Videhas, in charge of Śāvi's bow which later came into the possession of Janaka and was broken by Rāmacandra at Sīja's swayamvara; (ii) a name of Shunahshepa as he was given back by the gods to Vishvāmitra. (see Shunahshepa).

DEVARŚIS: sages who attained perfections on earth

and were raised to the position of demigods, e.g. Nîrada.

DEVATĀ: a divine being; 33 in number, present at the yajña of Dashratha to procure progeny; Brahmā told them he had given a boon to Rāvana that he will not be killed by Devatās; requested Viśnu to take birth as a son of Dashratha; requested by Brahmā to beget on the Apsarās and Kinnaris, monkey faced beings; requested Viśnu to take the form of Vāmana to release them from the yoke of Rākshasās, requested for the downward flow of the celestial Gangā; when 1000 years elapsed and Urmī did not conceive from Shiva, they requested Mahādeva to put his seed on earth so that a son was produced. Thus was born Skanda (see Skanda); cursed by Urmī not to beget progeny on their wives; made Skandī as the Senāpati of the armies of gods; when Gangā was swallowed by Jahu they requested him to release her; took part in the amṛtamāhanī to extract ambrosia; requested Shiva to drink the Halahala poison that came out of the ocean of milk to save the universe. When Mt. Maṭhdāra as the churning rod, sank to the bottom of the ocean of milk, they requested Viśnu to assume the form of a tortoise and to lift the mountain, refused to accept the Apsarās as wives, for accepting Vārum, the goddess of wine, they were called Sur; fought the Daityas for the possession of amṛta, requested the Pitrūs to give the testicles of a ram to Indra; threw Trishanku on earth; tried to find out who was more strong, Viśnu or Shiva; decided Viśnu was stronger; sent Apsarās to destroy the penances of Rāśi; expressed happiness at the death of Rāvana.

DEVAVARNI: a daughter of Bṛhaspati, one of the wives of Viśravas; mother of Vaśravasa, Kubera and others.

DEVAVRATA: Bhīṣma; knew the yoga powers of Viśnu (see Bhīṣma).

DEVAVATĪ: daughter of Gandharva; famous as the second Lakshmi because of her beauty; married Sukesh, mother of Māli, Sumāli and Mālyavān.

DEVAYĀNĪ: daughter of Shukra and Jayanti, Shukra was the priest of the Daityas; fell in love with Kaca, son of Bṛhaspati, but he refused to

marry her as she was the daughter of his preceptor and therefore, in the relation of a sister to him Devayānī got enraged at this and cursed Kaca to forget all he had learnt in the hour of need. He in turn cursed her that no Brāhmaṇa would marry her (see Kaca).

Devayānī was a companion to Sharmiṣṭhā, the daughter of the king of Daityas. One day while they had gone for a bath in the lake, the wind changed their clothes. Finding themselves in each other's clothes, they quarreled. Sharmiṣṭhā slapped Devayānī and pushed her into a dry well. She was later rescued by a Kshatriya king Yayāti. Since Yayāti held the right hand of Devayānī to help her out of the well, she asked him to marry her as a man holds a maiden's right hand only at the time of marriage ceremony. But since she was a Brāhmaṇi and he a Kshatriya, this was not possible. Shukra, however, agreed and Devayānī was married to Yayāti and Kaca's curse came true Devayānī to take revenge on Sharmiṣṭhā for the wrong done to her, demanded the Princess as her handmaid. Afraid of Shukra's curse, Sharmiṣṭhā's father agreed to give her as a handmaid. Yayāti subsequently became enamoured of Sharmiṣṭhā and she bore him a son. Devayānī, enraged at this, left her husband; Shukra cursed Yayāti with premature old age but later relented and said that his curse could be transferred to any one of Yayāti's sons. All the sons of Devayānī refused to exchange their youth for their father's old age but Sharmiṣṭhā's youngest son Puru accepted it. Yayāti cursed his other sons not to possess any dominion. Puru alone was blessed by him and he bore his father's old age for 1000 years. He succeeded his father to the throne and was the ancestor of the Pāṇḍavas and the Kauṭavas (see Yādu, Yayāti, Sharmiṣṭhā).

DEVENDRA: (i) Iḥāra; (ii) gods of prime importance, share in sacrifices, protect the subjects (see Iḥāra).

DEVI: Shakti or female energy of Shiva, has two characters: one mild and one fierce. She is conceived as the personification of universal energy in the abstract. Worshipped under various names; has many attributes. In her milder form, she is Urmī, light and beautiful; Pārvati or Hamāvati as the daughter of Hemāvat; Kanyākumāri, the virgin, Jagatmātā, the mother of the universe; Sati, the virtuous; Arya, the revered.

In her fierce forms she is worshipped as Durgā,

the inaccessible, dressed in yellow robes and riding a tiger; Kālī, the black goddess, black in colour with blood dripping from her tongue with skulls and snakes adorning her (see Kālī).

DHANADA. (i) Kubera, son of Viśrava; (ii) an Āditya; (iii) a Marut of the 3rd gana

DHANĀNJAYA. a name of Arjuna; son of Indra and Prithī, considered equal to Indra in prowess.

DHANESHWARI goddess of wealth.

DHANWANTARI (i) a Solar divinity personified as the Physician of gods, dressed in white rose out of the milky ocean when it was churned by the gods and the Asuras to extract amṛta. The system of Āyurvedic medicine is attributed to him, (ii) name of a vedic deity who receives offerings at twilight

DHANYAMĀLINI: mother of Atikāya Offered herself to Rāvana when Sītā refused his advances, repulsed by Rāvana

DHARĀ: (i) wife of Viśu Drona, born as Yashodā, (ii) Earth.

DHARANI: (i) Goddess of Earth, mythically the mother of Sītā, wife of Rāmacandra; (ii) mud-hom daughter of Barhisad Pitṛs (see Sūti, Barhisad). (iii) Earth as the wife of Dhruva; mother of the celestials, visited Meru and complained to the gods of her tribulations from Asuris; (iv) wife of Parashurāma,

DHARMA, DHARMARĀJA: (i) Yama, the judge who ministers justice to the dead, god of righteousness, (ii) a title of Yudhiṣṭhīra who mythically was the son of Yama; (iii) a sage who married 10-13 daughters of Daksha whose vast progeny are personifications of intelligence, virtue, rites, etc.; (iv) son of Brahmā; father of Nara; married Mucu.

DHATRI: a deity who promotes generation, health, matrimony, domestic happiness, formed the sun, the moon, the sky, the earth and the heavens, identified with Prajāpati or Brahmā, also as the son of Brahmā

DHENUKĀ: a demon killed by Balarāma. Kṛṣṇa

and Balarāma while young boys, picked fruits from a grove belonging to Dhenukā; enraged, Dhenukā took the form of an ass and started kicking Balarāma. Balarāma seized him and his companions who all came in the form of asses to attack him and whirled them around till they died and cast their carcasses on top of a palm tree

DHRUVA: means the immovable, the embodiment of will power King Uttānpāda had two wives, his favourite being Suruci who was proud and haughty and Sumit who was humble and gentle Both bore the king a son, Sumit's son was Dhruva, contemptuously treated by his step-mother Suruci Dhruva resented this treatment and renounced the world and even though a Kshattriya became a Rishi by his austerities and penances, obtained favours of Viśnu, immortalised as the pole-star, father of Bhāavya and Śāśin by his wife Bhūmi or Dhāranī (see Uttānpāda)

DHRTARĀSTRĪ, DHRTARĀSTRIKĀ daughter of Tāmā, wife of Gātuda, mother of swans, cakravikas, ducks, geese and other birds.

DHŪMĀKSHA: son of Sumāli and Ketumati; a leader of frightful Rākshas; Hanumān went to his court; appealed at the court of Rāvana, decked in armour to kill Rāma; Rāvana asked him to lead many armies into the battle field; fought with Hanumān; went with Rāvana to fight Kubera

DHUMAR: a leader of bears; at the invitation of Sugriva brought 20 armies of bears for helping Rāma.

DHŪMAVATĪ: is the smoky one When all is destroyed, the universe goes into smoke The power of ultimate destruction is personified as Dhūmavatī identified with misfortune, poverty, hunger. She is Kālitrāti, the Night-of-Death.

DHUÑDHUMĀR: a valiant son of king Trishanku; father of Yuvnāshwa; prayed to by Mum Dampati for his son's soul to attain peace.

DIGAMBARA: a naked mendicant; a title of Śiva.

DILIP: son of Asumān; father of Bhagiratha who worshipped bow to bring the celestial Gangā to earth

so that his Priffs could be released from the earthly bondage.

DIPITI: goddess full of radiating effulgence; sits on a cāndrīsana.

DIRGHATĀMAS: son of Utathya and Mamatā; father of Aṅga and others; half brother of Bhīradhvāja; Bṛhaspati wanted to have physical relations with Mamatā, his brother's wife but the child in her womb objected saying that there was not sufficient room for two; Bṛhaspati cursed the child to be born blind; got the title Goutama (see Bṛhaspati, Bhīradhvāja, Mamatā).

DITI: a goddess associated with Aditi but as her counterpart; the progenitor of evil forces as opposed to the gods; daughter of Daksha; wife of Kashyapa; mother of Duryodhana. Indra destroyed the Duryodhana in a battle; Diti at the loss of her children, asked Kashyapa for the boon of a son who would destroy Indra. Kashyapa granted her the boon on the condition that the carried the child in her womb for a hundred years, should have pious thoughts during this period and remain physically clean. Diti did as she was asked but one day in the last year of her carrying the child, went to bed with unclean feet. Indra, who knew the reason for her carrying the child and the conditions imposed on her for its safe delivery, finding her unclean split her unborn child into seven pieces. The child cried bitterly at this and Indra further split the seven pieces into forty-nine pieces saying Mūḍ-todhi, meaning weep not and thus created the Matuts which are the swift moving deities (see Matuts, Indra). Diti is shown sitting on a dāhādīsa, carries a nilotpala and a fruit in her hands; with a child in her lap.

DIVYĀ: (i) a daughter of Hiranyakashipu; wife of Bhrigu, the first Prajāpati; mother of Shukla; (ii) an Apsarā.

DRAUPADI: daughter of king Drupada of Pāñcala; wife of the five Pāṇḍava brothers. Arjuna won her in the swayamvara by his dexterity in the use of the bow but all the five brothers shared her alike as their wife. Arjuna was her favourite though she turned to Bhima for help. (see Bhima). Bhima was possessive and jealous of his brothers in having to share her. When the Pāṇḍavas lost their kingdom and Draupadi in a game of dice and Duryodhana and Duḥshāsana

insulted her, Bhima vowed to avenge this insult by smashing the thigh of Duryodhana and by drinking the blood of Duḥshāsana, both vows he fulfilled. Draupadi vowed that her hair would remain dishevelled and open till such time as Bhima would tie them with his hands dripping with blood of Duḥshāsana (see Duḥshāsana). Draupadi, along with her five husbands went into exile for 12 years and suffered untold privations and humiliations; bore one son each to her five husbands, all of whom were killed by Ashwathāman in the battle of Kurukshetra while asleep at the end of the day's fighting. When her husbands retired from life and went to the Himalayas, she accompanied them and was the first one to fall.

DRAUPADA: son of Prīta, was the king of Pāñcala. A school mate of Drona but on ascending the throne, repudiated his acquaintance with Drona which enraged the latter. Since Drona was the guru of the Kauravas and the Pāṇḍavas, Drona demanded Draupadi as a prisoner in payment of his service. First the Kauravas tried to capture Draupadi but failed; later made captive by the Pāṇḍavas; Drona spared his life and restored half his kingdom; this resulted in a life long enmity between the two men. Draupadi performed a sacrifice to beget two children. A son who could kill Drona and a daughter who would marry Arjuna. Two children were born to him. A son called Dhṛitīdhvumna who killed Drona (see Drona) and a daughter Draupadi whom Arjuna won as a bride in the swayamvara.

DRDHANETRA: son of Vishwāmitra; born when Vishwāmitra along with his wife had gone to south India to practise severe austerities; cursed by his father because he refused to part with his life to save that of Shunahshepa who was the sacrificial animal.

DRŚTADYUMNA: son of Draupada; brother of Draupadi; father of Dhṛitīdhvumna; commander of the Pāṇḍava armies, to avenge his father's death, killed Drona in an unfair combat; himself slain while asleep by Ashwathāman, the son of Drona.

DRONA: son of Bhīradhvāja, husband of Kṛipti; father of Ashwathāman; taught the art of military science to the Pāṇḍavas and the Kauravas; sworn enemy of Draupada, an enmity that resulted in the death of both of them in the battle

of Kurukshetra, sided with the Kauravas and commander-in-chief of their armies after the death of Bhîsha, killed Draupadi on the 4th day of the battle, the latter's son swore to avenge his father's death. Since Drona was very strong, he killed him by resorting to a ruse, conveyed to Drona that his son had been killed, who unnerved at the news, laid down his arms, and was killed by Dhritrâshyumna at that moment.

DRSTAKETU: son of Dhritrâshyumna; last of the Pâncalas

DRITARÂSTRA, DHRTARÂSTRA: eldest son of Vicitravîrya and Ambikâ, brother of Pându, born blind (see Krsna Dwaipâyana); wife Gândhâri who bore him 100 sons and one daughter, eldest son called Duryodhana, got burnt along with his wife in a forest fire

DRUMA: King of the Kimpurushas and Kunnavas

DUHSHALÄ: the only daughter of Dhritrâshytra, sister of the Kaurava brothers, wife of Jayadratha

DUHSHÄSANA: one of the hundred sons of Dhritrâshytra, insulted Draupadi, and dragged her by her hair when the Pândavas lost her in gambling. For this outrage Bhîma vowed to drink his blood and Draupadi vowed to let her hair remain unknotted and dishevelled till Bhîma would tie them with his hands dripping with the blood of Duhsasana; killed by Bhîma on the 16th day of the battle of Kurukshetra; drank his blood and tied Draupadi's hair with his hands stained with the blood of Duhsasana (see Bhîma, Draupadi)

DUÑDUBHI: an Asura; son of Mâyî and Hemâ; brother of Mandodari; killed by Bîlîn; Sugriva showed his dead body to Râma; Râma threw the body with his toe to a distance of ten yojanâs; thrown with such force, the blood from his mouth fell into the ashram of Mîtaṅga Muni

DURGÄ: the inaccessible; wife of Shiva; one of the names of Yoganîyâ; propitiated by Devaki and others for Krsna's safe return from the cave of Jambavân (see Devi, Kâla, Mahâsuramardini) Devi worshipped as a nine year old, also called Bâla.

DURMUKHA: (i) a vânar chief, killed Râkshasa

Sumanî; (ii) a Râkshasa chief, son of Mâlyavân and Sundari; vowed to kill all the monkeys.

DURMUKHÎ: a Râkshasi who tried to convince Sîlâ that she should accept Râvana.

DURVÂSA: a sage, born of Atri and Anasuyâ (see Atri), noted for his bad temper; cursed Shakuntalâ to be separated from her husband Duṣyanta because she had kept him waiting at her door and also cursed her to be forgotten by the man in whose thoughts she was engrossed; modified the curse later and said that Duṣyanta would remember her only after seeing the ring he had presented to her. A legend in the Viśnu Purâna says that he cursed Indra to lose his sovereignty over the three worlds because he had been disrespectful of the garland that Durvâsa had presented to him. Because of the curse, Indra and the gods became weak and the Asuras overpowered them. When the gods approached Viśnu for help, he advised them to churn the ocean of milk for amrita which would restore the vigour of the gods (see Indra). In a legend told in the Mahâbhârata, he cursed Krsna to die through his foot. Once Durvâsa visited Krsna and the latter looked after him hospitably but forgot to wipe his feet after he had eaten and therefore, the feet of Krsna were the only vulnerable part of his body. Krsna was killed by an arrow shot by Jara and the arrow pierced his foot while he was resting (see Krsna).

DURYODHANA: eldest son of Dhritrâshytra, leader of the Kauravas. He and his brothers were born in a peculiar fashion (see Gâdhâri). He was of a very jealous nature and his animosity was directed towards the Pândava princes particularly towards Bhîma as the latter was skilled in the use of the club; many times plotted to kill the Pândavas; invited Yuḍhishthira to a game of dice and defeated him by foul play whence the Pândavas lost their kingdom, riches, cattle and even their wife Draupadi. They had therefore, to go into exile for twelve years and had to remain incognito for the thirteenth year. In case their identity was discovered in the thirteenth year, they were to repeat their period of exile; insulted Draupadi and called her a slave, for this outrage, Bhîma vowed to kill him and did so on the 18th day of the battle of Kurukshetra by smashing his thigh when he lay on the battle field, Ashwathâman visited him when he lay fatally wounded and Duryodhana

thirsty for revenge asked him to kill the Pāndava brothers and bring him the head of Bhima. Ashwathāman killed the five young sons of the Pāndava brothers while they were sleeping in the camp after nightfall and brought the head of one of them to Duryodhana who crushed it between his hands not seeing it clearly in the waning light and realised that it was not Bhima and reproached Ashwathāman for killing innocent boys as his enmity was with the Pāndava brothers and not with their sons.

DUŚYĀNTA: a descendent of Puru of the Lunar race; married Shakuntalā by Gāndharva rites; son Bharata. Bharata conquered the whole of India and after him the country is called Bharatavarṣa and its inhabitants as Bharatas. (see Shakuntalā).

DWĪMŪRDHA: an Asura and a son of Danu; follower of Vṛtra; fought with Indra; took part in the Devāsura war between Bīl and Indra; milkman of the Asuras to milk the cow-earth; assisted in the churning of the ocean.

DYAUS: a male vedic deity, also called heavenly father, the sky or the heavens; father of Uši, the dawn.

DYUTI: left her consort Vibhāvasu and loved Soma with 8 other Devis.

DYUMATSENĀ: father of Satyavān; lost his eyesight and kingdom; took to forest life; got back his eyesight by the grace of the God of Death at the request of his daughter-in-law Sāvitrī. (see Sāvitrī).

E

EKADĀNTA: Ganesha for having one tusk. Once Ganesha was guarding the door while Shiva was asleep. Parashurāma came to visit Shiva and was prevented by Ganesha from entering the room. Enraged, Parashurāma threw an axe at Ganesha. Ganesha recognised the axe as belonging to his father and did not want it to fall on the ground and took it on one of his tusks which broke with its weight.

EKALAVYA a shudra disciple of Drona whom Drona had earlier refused to teach because the use of arms traditionally was only the right of the kshatriyas. Pleased with Arjuna's proficient use of the bow and arrow, Drona gave him a boon that no one would excel him in this art. Determined to learn, Ekalavya made an image of Drona and propitiated him and mentally learnt the use of arms. Coming to know that Ekalavya excelled Arjuna, Drona asked Ekalavya for his right thumb as the preceptor's fee. Ekalavya

willingly cut off his right thumb; he could no longer use the bow and arrow and thus Drona's promise to Arjuna was fulfilled.

EKĀNAMŚĀ· Subhadrā,

EKAPARNA, EKAPĀTALĀ: two sisters of Apamā; daughters of Humāvat and Menz; performed austerities and penances to win Shiva as their husband, came to be so-called because they subsisted only on one leaf. However, Shiva was won by their sister Apamā who lived without even one leaf. Apamā later came to be called Umā (see Umā).

EKAŚTAKĀ: a Vedic deity, daughter of Prajāpiti; mother of Indra and Soma. According to the ĀTRARVĀYĀDA, she practised severe devotions.

EMŪSHA: a boar, black in colour with a hundred arms; raised up the earth

G

GADĀ: (i) son of Vāsudeva and Rohini, (ii) son of Vāsudeva and Devatākshūtā; (iii) an Asura, gave his bone to Brahmā on the latter's request, (iv) son of Bhadrā and Vāsudeva

GĀDHĪ: a royal sage who knew the yoga powers of Hari Rishi Ruciaka wanted to marry Gādhī's daughter Satyavati. Gādhī considered him unsuitable for her and asked for a bride fee of a thousand horses, white like the moon and with one black ear. This condition was fulfilled and Satyavati married Ruciaka. Gādhī's wife took the sacrificial food intended for her daughter and thus became the mother of a Brāhmaṇa called Vishwāmitra (see Ruciaka)

GADINĪ. wife of Yama

GĀDHEYĀ: Vishwāmitra.

GAJĀDHIPA. Ganesha, the Lord of elephants.

GAJĀNANA: Ganesha, the elephant-faced

GAJĀSURA: killed by Ganesha; created by Brahmā; follower of Viṣṇu; had a stone over his head where Brahmā performed sacrifices. On the advice of Viṣṇu Brahmā went to Gayā and wanted to perform Yoga on his body; a true devotee, Gaja agreed readily. Finding him unstable, Brahmā ordered Dharma to place a stone on his head and the devas to stand on it to maintain the balance; Viṣṇu gave his murti for offerings and finding Gaja still unstable, Gaḍidhara Viṣṇu himself took his stand and made the stone motionless

GAJEĀNDRA: (i) a celestial elephant, went to a lake in Trikuta hill and was caught by a crocodile. Finding himself on the brink of death, he thought of Hari, who came to his rescue. This elephant in a previous life was a Pāṇḍyan king cursed by Agastya to be born as an elephant; (ii) The Airāvata which came out of the churning of the ocean of milk; taken by Indra.

GĀLAVA: a pupil of Vishwāmitra; was asked to bring 800 white horses, each with one black ear as a gift. Gālava went to king Yayāti for help and the latter gave him his daughter Mādhavi. Gālava cashed on her by giving her in marriage successively to three kings Haryāshwa of Ayoḍhyā, Divodasa of Kāshi and Ushinīrī of Bhoya and received 200 horses of the said description from each of them at the birth of a son by Mādhavi. Gālava presented Mādhavi (who by a special boon remained a virgin inspite of her multiple marriages and maternity) and the horses to Vishwāmitra. The sage accepted her and had a son by her called Aśaka (see Aśaka); (iii) a sage of the 8th Manvantara, (iv) a sage of Sāvami epoch, (v) a Bhārgava Gotrakara and a Pravara sage; (vi) a sage who came to see Kṛṣṇa at Syamantapancaka, (vii) a son of Vishwāmitra, his mother took him on her neck to sell him for 100 cows. Satyavrata Trishanku released him and undertook to feed both of them so as to earn the gratitude and grace of Vishwāmitra; requested Rāma to return to Ayodhyā, (see Trishanku)

GĀN: a mud-born daughter of Pippa; wife of Shukra.

GANAS: (i) group of Bhūtas, followers of Shiva; of gods; of Praṇathīs; attacked Kṛṣṇa at Shonitapura, (ii) celestial ganas reckoned, (iii) 9 classes of troops; Ādityas, Vithwas or Vishwadevas, Vasus, Tūtis, Ātmaswaras, Anilas, Mahārājyas, Sādhyas, Rudras

GANAPATI: Ganesha; the ruler of all categories; sometimes identified with Bṛhatpati.

GĀNDHĀRĪ: daughter of Subala of Gāndhīra; wife of Dhṛitarāṣṭra; mother of the Kauravas. Since her husband was blind, she wanted to be like him and always wore a bandage over her eyes. The legend connected with the birth of her hundred sons says that once Vyāsa gave her a boon and she asked for 100 sons. Then she became pregnant and her pregnancy continued for two years after which she was delivered of a lump

of flesh. Vyāsa took this lump of flesh and divided it into 101 pieces and put them in as many jars. Shortly afterwards Duryodhana was produced from one of the jars accompanied by bad portents. A month later the rest of the children, 99 boys and one girl came forth. The daughter was called Duhshtali. Gāndhāri and her husband perished in a forest fire where they had repaired after losing all their sons in the battle of Kurukshetra; (ii) one of the wives of Dhṛṣṭi; (iii) wife of Viṣṇu; (iv) a queen of Kṛṣṇa; daughter of Surabhi and Kashyapa.

GĀNDHĀRA: a son of Sharadwat; grandson of Dhṛṣṭu

GĀNDHARVA: heavenly beings, dwell in the sky and prepare the Soma juice for the gods; skilled in medicine; fond of women, musicians attendant at the celestial banquets; wear fragrant garments; feed on the fragrance of herbs and the smell of stagnant water; possess limitless sexual power; play the part of lovers; give or refuse fecundity; disturb the mind with wine, gambling and love; have great influence over unmarried girls, have been assigned various origins, most common of which make them the children of Arīta, also of Vīčā Gāndharvas called Mauneyas (sons of Kashyapa) defeated the snake gods or Nāgas, 60 million in number who dwell below the earth. The Nāgas approached Viṣṇu for a redress of their grievances. Viṣṇu agreed to come to their rescue and asked Narmadā to subdue the Gāndharvas and restore the dominion of snakes to their owners. Narmadā complied with the request and in acknowledgement of her services, the Nāgas conferred upon her a blessing that whosoever should invoke her name, would never have any dread of snakes. (see Narmadā)

GĀNDHAKĀLI: daughter of Pṛip, born in the Parāshara line; wife of Vyāsa; born as Matsyavati (see Kṛṣṇa, Dvāipāyana, Saṃjaya). She had a bad fishy smell as she was born of a fish. Rishi Parāshara wished to have physical relations with her; she agreed on the condition that her fish's smell would be converted to fragrance. The Rishi agreed and thus was born Kṛṣṇa Dvāipāyana.

GĀNDHĀRVI: a daughter of Surabhi and Kash-

yapa; a sister of Rudra; mother of horses like Uccaushtāvās; (ii) a sister of Gāndhāras.

GĀNDINĪ: daughter of Kāshirajā; wife of Swaphalak; mother of Akṛita; was 12 years in her mother's womb before she was born. (see Akṛita.)

GĀNEŠHA: son of Shiva and Pārvati; the elephant headed god of wisdom and the remover of obstacles, represented as yellow in colour; with a protuberant belly; four hands and one task; holds in one hand a shell, in another a discus; in the third a club and in the fourth a water-lily; or two of his hands hold a noose and a hook while two others show the gestures of granting boons. He is then shown as red in colour and worshipped with red flowers.

The legends regarding his elephant head are many. In the BRAHMĀ VAIVARTYA PURĀNA, it says that Pārvati with a mother's pride, asked Shani (Saturn) to look at him, completely forgetting that his glance would burn the child's head. When this happened, Pārvati appealed to Brhma for help and on his advice replaced the child's head by that of the first animal that came her way. According to another story, Pārvati went for her bath and asked Ganesha to keep watch at the door. Shiva wished to enter but the son opposed him. Enraged Shiva cut off his head and later to pacify Pārvati, replaced it by the head of the first animal that came his way. The same story has a slightly different version. Pārvati was having her bath when Shiva entered unannounced; worried at not having anyone to guard her door, she rubbed the scurf from her body and from that was born a child whom she called her son and named him Ganapati or Ganesha.

In this combination of a man's body and an elephant's head are combined man's ingenuity and the strength of the animal. He rides a mouse. The elephant can trample underfoot the mightiest forest and the mouse can find his way into the strongest granaries. He is a god who overcomes every obstacle and is worshipped before undertaking new projects. He established the four kinds of beings, the four castes and the four vedas. He has only one task because he took the axe thrown by Parashurāma on one of his tasks which, therefore, broke. (see Ekānta). Laṅkā honoured him as the first to be worshipped among gods. He is considered as Jyeṣṭharājī, the king of the elders.

GANESWARA: Ganesh.

GAÑGĀ: the river Ganges personified as a goddess. Since she is the daughter of the Himālayās i.e. Himāvat and Mena, she is a sister of Umā, the consort of Shiva. Gangā married Shantanu and was the mother of 8 Vasus including Bhīṣma (see Bhīṣma). The legend of the descent of the Holy Ganges to earth says that Sage Bhagiratha performed austerities and penances to persuade Viśnu to let the celestial Gangā, water the earth so that the bones and ashes of the 60,000 sons of Sāgara, burnt by the wrath of Kapila could be bathed in it (see Sāgara). Viśnu, from whose toe the Ganges flows, asked Bhagiratha to appeal to Shiva to accept the mighty river in his locks on its downward flow to earth so that the river would not split the earth into two by its force (see Bhagiratha). Asked by Agni, Gangā bore Rudra's seed in her womb and gave birth to Kumāra, also considered as the wife of Shiva (see Skanda).

GANGĀDHARA: a name of Shiva for beating the river Ganges in his locks

GĀNGEYA: a name of Bhīṣma and Kārtikeya, being the sons of Gangā

GANIKĀS: Courtesans.

GARGA: (i) The Purohita of Yādavas; informed Nānda that Kṛṣṇa was the son of Viśvadeva and an arishna of Nārāyaṇa; informed Macukūndā that Nārāyaṇa was to be born on earth as Kṛṣṇa; was invited to Yudhiṣṭhīra's Rājasuya sacrifice; (ii) Preceptor of the 7 sons of Kaushika who tended his cow, killed and made a meal of it in a famine. For this sin they were cursed to have five re-births (see Kaushika); (iii) an author on architecture.

GĀRGA: a sage, son of Bhuvamanyu.

GĀRGI: a contemporary of Viśvadeva-Kṛṣṇa.

GĀRGYA: (i) a son of Shuni. From him Kshatriya- and Brāhmaṇa lines came into being; (ii) a son of Venuhotra; cursed Janamejaya, the curse led to the destruction of the chariot presented to Rudra by Yayati; (iii) an Āśvya pravara of Bhīṣmagavas; (iv) a son of Rāshba, the avatār of Viśnu; (v) a son of the avatār of the 28th dwaṭpara; (vi) a pupil of Bhāskala, was childless and hence was

ridiculed as impotent by Shyāla; was engaged in penance to propitiate Mahādeva for a son by living on iron ore; was appointed to produce a child on the Yavana queen and the son born was Kālayāvana

GĀRGYAS: Kshatriya-Brāhmaṇas

GARUDA: Mythical half bird, half man on whom Viśnu rides descended from Daksha through his daughter Vinatā, inherited his hatred of snakes from his mother who hated her elder co-wife Kadru, the mother of snakes. When the ocean of milk was being churned, Kadru and Vinatā laid a wager. Kadru said that the horse called Uccaiśrīhās that arose from the ocean was white with black spots on its tail. Vinatā said that it was pure white. According to the wager, whoever lost, had to be the other's slave. When Kadru realised that the horse was white, she ordered her children, the snakes, to cling to the tail of the horse and by doing this, the horse appeared to have a spotted tail from a distance, and Vinatā lost the wager. (see Vinatā) Garuda stole amrita from Indra so that he could purchase with it the freedom of his mother from Kadru.

His abode is in Śālimalādwipa and he is identified with Hari and regarded as the embodiment of Vedas; took Kṛṣṇa to Madhuvana; attacked Asura followers of Bāli; recovered Hari's crown jewels from Bāli.

Garuda has the body and limbs of a man and the head, beak, wings etc. of an eagle, depicted as devouring a snake; with white face, red wings and a golden coloured body; wife Unnati or Vināyaka; son Saṃpati. Garuda is Sun conceived as a bird with the epithet Suparva Garutmān.

GĀRUDI: Sugriva, the enemy of snakes in the Vaikūṇḍa hill.

GAURI: Shiva's wife, the goddess enshrined at Kānyakubja (see Dēvi) Durgā of ten years age, unmarried, bestows benefit and merit to her votaries, either with two hands held in the varāda and abhaya pose or four-armed carrying the akshamālā, padma, kamandalu and the fourth hand in the abhaya pose.

GAUTAMA: a sage, husband of Ahalyā; father of Śaṭānanda; Indra seduced Ahalyā for which Gautama cursed Indra to be covered by the marks of a woman's generative organ (see Ahalyā, Indra).

This seduction has been explained as signifying the seduction of the night, i.e. Ahalyā by the morning sun, i.e. Indra; (ii) saw Bhīṣma on his death bed and called on Parīkṣit; (iii) a sage of the Vaivasvata epoch, present at Aimbansīka's Ashwamedha yajña; (iv) a name of Kṛṣṇa, invited to Yudhiṣṭhīra's Rājasūya yajña, came to Syaman-tapāñacakā to see Kṛṣṇa on the occasion of the Solar eclipse; (v) a sage who presided over the month of tapas; (vi) a son of Utpatīya, also known as Sharadwat, a pupil of Kṛṣṇa; (vii) the 20th Vedavyāsa; (viii) officiated at Parashurāmā's sacrifice; (ix) originally Dirghatāmas, became Gautama after having rid of the curse of Brhaspati by Saurabhi's favour; heard the VĀYU PURĀNA from Bhāradvāja; (x) the avatār of the Lord in the 14th Dwārapāra; (xi) a son of Uśīja and brother of Dirghatāmas; (xii) a mud-born son of Brahmā.

GAUTAMI: (i) a name of Durgā; (ii) a female demon; (iii) a daughter of Satyadhriti, also called Kṛpi; mother of Ashvatthāman (see Kṛpi).

GĀYATRĪ: (i) Rauḍer contemplated by Brahmā in the 21st Kalpa; (ii) a Shakti, a mud born daughter of Brahmā, a goddess enshrined in the VEDAS; (iii) a sister of Ātūna and Garuda; wife of Prajāpati; a recitation; (iv) one of the seven horses yoked to the sun's chariot.

GHANTAKARNI: a goddess who carries in her hands, a ghāntā (bell) and a trishula (trident).

GHATOJKACA: son of Bhūma from his Rākshasi wife Hidimbhī; carried Draupadi on his shoulders when she felt tired; killed Karṇa in the battle of Kurukshetra.

GHASMARA: an emissary of Jālāndhara, sent to the gods for the return of the jewels taken by them during the churning of the ocean.

GHORAKOTAHALA: the 10th and last avatār of Viṣṇu in VARĀHAKALYA.

GHRTĀCI: wife of Pramati; mother of Ruru; one of the six principle Apsarās; sang and danced at the birth of Arjuna; as a wife of Kuṣhnāhā, gave birth to 100 daughters; welcomed the army of Bharatas at the request of Blaṭṭawāja.

GIRIJĀ: a name of Pārvatī or Devi as the mountain

born.

GIRISHA: a name of Śiva, the Lord of Bhūṭas and Piśacās, having the trident in his hand.

GĪTĀYOGINĪ: Lalitā

GOKARNA: the avatār of the 16th Dwārapāra in the Gokaravāna.

GOMATI: a goddess enshrined at Gośānī.

GOPA: a Tuṣīṭa god.

GOPĀLA: a name of boy Kṛṣṇa as a cow-keeper when he lived among the cowherds of Vṛindāvana (see Govīndī)

GOPĀS: a tribe that lived in Vṛindāvana.

GOPATI: a name of Viṣṇu

GOPIS: wives of the Gopās, enchanted by the music of Kṛṣṇa, desired him as their husband and left their own husbands. Kṛṣṇa by his divine powers made each one of them feel that he was with them.

GOTRA: a son of Utīja and Vassītha.

GOTRAPRAVARTAKĀS: the seven Rsis.

GOVINDA: (see Gopāla) a name given to Kṛṣṇa by Indra as the Lord of Gokula; went in search of the gem by tracing the steps of Prasenajit; found him dead and fought Jambavān, a bear who had the jewel. After a fight lasting 21 days, defeated Jambavān and married his daughter Jambavati and presented the jewel to Shatruघit; (ii) an epithet of Viṣṇu.

GRĀHĪS: witches who enter into new born babies and cause them to die.

GRĀMĀDEVAṬĀS: Tutelary village deities.

GRĀMAKĀLIS: protective deities of villages and forests, associated with the Nāgas.

GRĀMANI: (i) a name of Vighneshwara; (ii) Brahmā, as in Tārakāmījā; (iii) a class of celestial beings in attendance on the Sun god in each of the six seasons, (iv) a class of Yakshas; (v) celestial

beings reside in the sun's chariot in the month of Caitra and Mîgh.

GRDÎDRAKĀ: a daughter of Tâmrâ; gave birth to vultures

GRDHRIKĀ: a daughter of Tâmrâ, wife of Aruna, mother of Sâmpati and Jatîyu

GRITSA: means clever, dexterous, judicious, (i) son of Suhotta; (ii) son of Shaunaka of Bhrgu's family or of Angiras.

GUHA- means secret (i) a name of Kârttikeya or Skandha; (ii) God Subramanya, (iii) Senâpati, a son of Ambikâ (Pârvati), born as Sâmba, son of Krâna, fought with Târaka in the Devîsura war and with Pradyumna at Shonitapura; relieved Mucukunda defending heaven, defended

Tripurâci's chariot; killed Asura Târaka when seven days old (see Skandha). Weapon Shakti.

GUHYAKAS. means hidden beings; are inferior deities, demu-gods, followers of Kubera, reside in the Hymâlayas, guard his hidden treasures.

GUPTA appellation of Vaishyas

GUPTAS. a group of sixteen Shaktis.

GURU (i) son of Samkhyâ, (ii) a son of Bhaurya Manu, (iii) a teacher, fit to be honoured like a king and a god. Guru's blessings make a man rise to his full stature, (iv) the planet Bhaspati; (v) a sage

GURUTALPAKA- a defilet of the preceptor's bed.

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HALÂYUDHA: means one who has the plough-share for his weapon, a name of Balarama.

HAṂSA HANSA: the Supreme soul (i) Prajapati assumed the shape of a swan; (ii) a Gañdharva king; (iii) follower of Jarâsandha; (iv) Sûrya; (v) Viñnu worshipped in the form of a swan, as swan is the symbol of purity and discrimination.

HANUMÄN, HANUMAT: a monkey chief, son of Pavana, the god of wind by Anjana, the wife of a monkey called Kesari; assisted Râmacandra in his search for Sîtâ, had super-human powers and could fly; jumped from India to Lankâ (Ceylon) in one leap; carried away a peak of the Hymâlays for the Salivâni plant to revive Lakshmana wounded in the war and performed many other feats Sent to Lankâ by Râma to reconnoitre the city before Râma attacked it; gave courage to Sîtâ in the Ashokavâna forest of saraea indica; set the city of Lankâ on fire; a devoted slave of Râma, accompanied him wherever Râma went; worshipped on Tuesdays for grant of boons; also considered as a son of Shiva.

HARA: Shiva who removes and devastates

everything, identified with sickness, disease and death; removed the eyes of Bhaga; (see Bhaga). Removed the offerings of Daksha; his messenger is sever. He is death who removes all indiscriminately he removes pain by putting everyone to sleep.

HARASIDDHI. one of the nine Durgas; confers attainment of the desired end to her votaries; carries in her hands the damaru, the kamandalu, the khadga and a drinking vessel

HARI: (i) Viñnu, Krâna; (ii) a Dânava; (iii) Indra; (iv) Shiva, (v) Shukra, (vi) Yama, (vii) Suparna.

HARI-HARA: a combined image of Viñnu and Shiva representing the union of the two deities Shiva saw Viñnu when the latter assumed the form of a beautiful maiden called Mohini at the time of the churning of the Ocean of milk and fell in love with her. He wanted to embrace her but Viñnu realising his intentions, changed back into his original male form of Hari. But even then Shiva (Hara) embraced him and thus was produced the combined image of Viñnu and Shiva (see Mohini).

HAYASWAS: 5000 sons of Daksha by his wife Virini, begotten by Daksha for peopling the earth; Nārada stopped them from propagating and was cursed by Daksha to be always roaming in the world and never to feel steady anywhere.

HAYA-GRIVA: a horse-necked Daitya; stole the VEDA from the mouth of Brahmā while he was sleeping; killed by Viśnu in his Matsya avatār.

HAYA-SIRAS: means horse head. According to the MAHABHĀRATA, created from the fire of anger which Atrava cast into the sea; acquainted with the VEDĀS; throws out fire and drinks up the waters; a form of Viśnu (see Atrava). At the request of Brahmā, went to the bottom of the ocean to recover the VEDAS stolen by two demons Madhu and Kaitabha, whom he killed and recovered the VEDAS and is therefore, known as the protector of the scriptures

HIDIMBA (mas): a powerful Asuta; a cannibal who dwelt in a forest where the Pāṇavas lived after their house of lac was burnt down. Hidimba had intentions of eating the Pāṇava brothers but his sister Hidimbi fell in love with Bhūma and warned him of her brother's designs. Bhūma killed Hidimba; married his sister and had a son by her called Ghatotkaca (see Bhūma).

HIDIMBĀ: (see Hidimba, Bhūma)

HIMĀVAT: is the personified Hūmālāya mountains; husband of Menā; father of Umā and Gaṅgā; father-in-law of Shiva.

HIRANYA-GARBHA: the golden egg which according to the RIG-VEDA was the first to arise; the one animating principle of all beings, one whose commands even the gods obey. According to Manu, Hiranya-garbha was Brahmā, the first male formed by the undiscernible eternal First Cause, the golden egg resplendent as the Sun. 'Having continued a year in the egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth and in the middle he placed the sky, the eight regions and the eternal abode of the waters' (see Brahmā)

HIRANYAKASHIPU: a Daitya, son of Diti and Kashyapa; obtained the sovereignty of the three worlds for a million years from Shiva. His son Prahlāda was a devotee of Viśnu, persecuted by him; killed by Viśnu in his Nṛsiṁha avatār (see Prahlāda).

HIRANYĀKSHA: a Daitya and a twin brother of Hiranyakashipu; dragged the earth to the bottom of the ocean; killed by Viśnu in his Boar incarnation (see Varāha).

queen of Dhruva; (v) one of the wives of Kashyapa; (vi) one of Vāsudeva's wives.

IDĀVIDĀ: daughter of Tṛṇabindu and Apsurā Alambushā; represented both as the wife of Viśhvāsas and mother of Kuvera and wife of Peulasya and mother of Viśhvāsas.

IKSHWĀKU: son of Manu Vaivaswata, founder of the Solar race, of kings who reigned at Ayodhyā; heard from Vasistha of Iīś's conversion to the other sex; performed Ashwamedha by which Iīś was turned into a Kimpurasa.

ILINA: son of Tānsu; father of Duṣyanta.

ILVALĀ: an Asura son of Hṛida and Dhamanr, cooked his brother Vāṭipī for Rāsi Agastya to eat, got exhausted in the amṛtamahāthana, took part in the war between Bah and Indra, fought with the sons of Brabmā, father of Balvala, son of Vipracitti, nephew of Hiranyakashipu (see Agastya, Vāṭipī).

ĪNDIRĀ Lakshmi, wife of Viśnu.

ĪNDRA: god of the firmament, guardian of the eastern quarters of the universe, depicted as riding a golden car drawn by a horse and carrying the thunderbolt in his right hand, or else riding a white elephant, the Airāvata (see Airāvata); names and attributes many; associated with the Soma juice cult; governs the weather; god of rain, thunder and lightning; for ever at war with Vṛtra or Ahi, the demon of drought; often depicted as destroying the cities of the Asuras or of Dāsyas; rescued the cows of the gods from an Asura called Pāni or Vala who had stolen them; (see Pāni) as a bestower of rain which meant fertility of the crops, he was much revered and also feared because he sends storms and thunder; wife Indrāni, Aindri or Shaci; chief of the gods; reigns over swarga, the heaven called Amarāvati, a place of great magnificence and splendour; fond of drink and seducer of women; cursed by Durvīsa for having insulted the celestial garland presented by the latter to him (see Durvīsa, Diti) Seduced Ahalyā, the wife of Gautama (see Ahalyā), cursed by Gautama to have 1000 marks of the female generative organ engraved on his body; later the marks were changed into 1000 eyes. He was also deprived of his testicles for this crime; approached the

gods and they agreed to help him and he was given the testicles of a ram (see Devatā). Took the celestial elephant Airāvata and the Pārijāta tree that arose out of the ocean of milk; having killed Viśhvātūpa, he incurred the sin of Brāhma-antryā To rid himself of it, he divided his sin into 4 parts: (a) the earth with the boon that dug portions of her should be filled up; (b) the waters with the boon of ever increasing volume when mixed up; (c) trees with the boon that branches cut off would grow again, (d) women with the boon of ever cherishing the passion of love Reported to Krīṣṇa, the wicked deeds of Naraka, visited Krīṣṇa and Satyabhāmā, sent Agni to Mahādeva while he was enjoying Urmī when Śiva cursed him to bear the gṛībhava; sent Apsarās to disturb the penance of Rāsi. Mythically the father of Arjuna, the third Pāndava prince (see Kunti), killed Manthara, the daughter of Asura Virocana because she wished to destroy the earth, Virocana defeated him in battle and ruled the three worlds. Viśnu took the form of Vāmana to regain the sovereignty of the three worlds for Indra (see Vāmana); asked the Krittikas to nurse the infant Skanda (see Skanda, Krittikas); took the form of a Rākshasa and spoiled the yajña of Sāgara, killed the unborn child of Diti and cut it into 7 pieces. These later became the Maruts (see Diti, Marut); stole the sacrificial animal of Rājā Arisbarish at his yajña. Arisbarish substituted his own son Shunahshepa in its place (see Shunahshepa); raised Shravan Kumār, the only son of Muni Darśipati to heaven when he was killed by Dasharatha; killed Namuci; attacked by Kabañdhā, he threw his thunderbolt and broke the face and arms of the Rākshasa. Kabanḍha asked Indra how was he to feed himself and sustain life till the end. Indra then made his arms a yojan in length and provided a mouth with teeth in his belly (see Kabañdhā). He also told him that when Rāma and Lakshmana will cut off his arms and kill him, then he will attain heaven; killed Pulomān and Anulihāda for kidnapping Shaci; attacked Hanumān with his thunderbolt for holding Surya and broke his jaw. Then seeing him in pain, he gave him the boon that he could wish for any form of death. On taking birth, Kuṇibhakarna was ravenously hungry and he attacked many people to eat them; stricken with multiple injuries, gods and men appealed to Indra to slay Kuṇibhakarna with his thunderbolt. Injured by Indra's thunderbolt, Kuṇibhakarna in rage extracted a tooth of

Indra's elephant Airavata and injured Indra with it. In pain Indra along with other gods went to Brahmā for help; sent his chariot to Rāma in the battle of Lankā with Rāvana.

INDRAJIT: A Rakshasa, son of Rāvana, had formerly vanquished Indra; slain by Lakshmana

INDRĀKSHI: a goddess with a bright countenance, 2-armed, draped in yellow garments, decked with ornaments and surrounded with young maidens; worshipped by Aspirants. Of her two hands, one is in the varada pose and the other holds the vajra.

INDRĀNI: daughter of the Daitya Pulomān; wife of Indra, a woman of exceptional beauty; personifies the Indian conception of the woman's place in the household over which she reigns. Indra got enamoured of her and seduced her. To escape the curse of Pulomān, Indra killed him and married his daughter. Her children were Jayanta and Jayanti; she is also known as Shaci, Aindri and Pulomi, not held in esteem as a goddess. One of the Sapta-mūrtikas, 3-eyed, 4-armed, carries the vajra and the shakti, two hands in the abhaya and varada poses, colour red, rides an elephant.

INDRASENA. (i) a son of Parikshit; (ii) a chariotteer of Yudhiṣṭhīra; (iii) son of Nala and Damayanti.

INDRASENĀ: a daughter of Nṛsiyana; wife of Mudgala, a man who was 1000 years old.

INDU: a name of Soma, the moon; married 27 daughters of Daksha.

IRĀ: a daughter of Daksha; one of the wives of Kashyapi, mother of three daughters: Lata (creeper), Valli (creeping plant) and Viśvā (a plant which grows after being cut)

IRĀVAT: a son of Arjuna by his Nāga wife Ulupi.

IRĀVATĪ. (i) a daughter of Uttarā, wife of Parikshit, (ii) one of the wives of Rudra; (iii) daughter of Krodhavānsha and Kashyapa, mother of Arāvata

ISHĀNA: a name of Shiva or Rudra, as a solar aspect of Shiva, embodiment of all forms of leadership, master of all knowledge; connected with the element of air, the purifier, sense of touch; regent of the north-east direction, wife Shuvā; shown as copper coloured, five faced; holds in his hands the VEDAS, an elephant hook, a noose, a hatchet, a skull, a drum, a rosary, a trident and possesses the gestures of removing fear and granting boons.

ISHWARA: the Supreme Being, a name of Shiva.

J

JAGADAMBIKĀ· Devi.

JAGADDHĀTRI· sustainer of the world, usually a title of Saraswati, Durgā, Lalitā.

JAGALPMĀTRI: mother of the world (see Devi)

JAGANNĀTH: Lord of the world; an incarnation of Viśnu in the form of Kṛṣṇa; worshipped in Bengal and Orissa. Kṛṣṇa was killed by a hunter called Jara (see Kṛṣṇa) and his body was left to rot under the tree he was killed; found later by someone who put the bones in a box. Viśnu appeared in a dream to Indradyumna, a king of

Orissa and asked him to make an image of Jagannātha and place the bones of Kṛṣṇa in it. Indradyumna commissioned Vishwakarmā, the architect of the gods to make the image. Vishwakarmā agreed to undertake the work on the condition that he was left undisturbed till the image was complete. Indradyumna became impatient to see the progress of the work and visited Vishwakarmā fifteen days after the commencement of the work. Vishwakarmā annoyed at the breach of the contract left off making the image which till today remains incomplete. Indradyumna prayed to Brahmā to act as high priest at its consecration ceremony and Brahmā gave the image eyes and a soul.

JĀHNAVĪ: Gaṅgā, the daughter of Jahnu, the royal sage (see Jahnu); wife of Shantanu; mother of Bhīṣma, Devarāṭa and other Vasus (see Shantanu).

JAHNU: a great king; son of Hotsaka and Keshini; while he was performing a sacrifice, Gaṅgā on descent from heaven, flowed through his Yajñavātā; enraged, he drank the waters but later released them and so Gaṅgā came to be called Jāhnavī, the daughter of Jahnu. Prayed by gods, Jahnu later released the waters through his ears (see Gaṅgā).

JAIGISHAVYA an ancient Rishi, mentioned along with Asita Devala

JAIMINI. a sage, disciple of Vyāsa

JALADHARA, JALANDHAR an Asura produced by the contact of a flash from Shiva's eye with the ocean and adopted by the gods of the water, so-called because he caught the water which flowed from Brahmā's eye. Jaladhar had a boon from Viśnu that he could not be killed so long as his wife's conjugal fidelity, he started afflicting men and gods till unable to bear his atrocities any longer, the gods and rishis and men approached Viśnu to destroy him. Viśnu took the guise of Jaladhar and seduced Vrindā. Vrindā now, being made unfaithful to her husband Jaladhar could be killed. After becoming a widow and finding out the cause of it, she cursed Viśnu to become Shāligrāma stone and herself committed sati. From her ashes rose the tulasi plant. (see Tulasi).

JALA-RĀKSHASI: a female demon; mother of Niḡas; tried to prevent Hanumān from crossing the ocean to Ceylon by attempting to swallow him. He escaped by reducing himself to the size of a thumb, darting through her huge body and coming out at her right ear.

JALARUPA: the Fish or Makara on the banner of Kāma.

JALA-SHAYIN: an epithet of Viśnu who sleeps on his serpent couch floating on the waters during the submersion of the world.

JAMADAGNI: (i) the sixth human incarnation of Viśnu; a Brāhmaṇa and a descendant of Bhṛgu; son of Ricika from his Kshatriya wife Savyasati;

daughter of the king of Gādhi; had five sons, the youngest was Parashurāma famous for his hatred of the Kshatriyas (see Parashurāma). Ricika prepared sacrificial food for his wife to eat so that she bore a son with the qualities of a Brāhmaṇa; also prepared another sacrificial food for his mother-in-law so that her son to be born was a Kshatriya. Mother and daughter exchanged their food resulting in Ricika's son born as a warrior Brāhmaṇa and Vishwamitra, the son of a Kshatriya king was born a Brāhmaṇa. Jamadagni married Renukā, daughter of King Renu of the Solar race. Once when Renukā was defiled by unauspicious thoughts, Jamadagni ordered his five sons in turn to kill her. The elder four sons refused to kill their mother but Parashurāma beheaded her (see Parashurāma). Later, at the request of Parashurāma she was restored to life in all her purity by her husband with no recollection of the past.

JĀMBAVAT (JĀMBAVĀN) king of Bears, with his army of bears, aided Rāmacandra in his invasion of Lankā, wished success to Hanumān for crossing to Lankā and said that he will stand on one leg till Hanumān returned; told Hanumān to go to Oushadhi Parvata and bring medicinal herbs which would revive the vānsis killed in battle; blessed by Rāma to live till Kaliyuga arrives. The Sun gave a precious jewel called Syamatāka to Satyajit, who in turn passed it to his brother Praśena, lest Kṛṣṇa took it away. Syamatāka had the property of protecting its wearer when he was good and destroying him if he was bad. Praśena being wicked was killed by a lion. The lion was carrying off the precious jewel in his mouth when he was slain by Jambavat, who then took the jewel. Kṛṣṇa with his followers tracked the Bear in his cave and after a fight lasting 21 days, Jambavat submitted to Kṛṣṇa and offered his daughter Jambavati to him in marriage. She bore Kṛṣṇa a son called Samba (see Kṛṣṇa).

JĀMBAVATI: daughter of Jambavān; wife of Kṛṣṇa; mother of Samba (see Jambava).

JĀMBHA (KA): means one who crushes and swallows; a demon; son of Prahlāda; grandson of Hiranyakashipu; father of Suinda and Kayidhū; chief of the Asuras; took part in the 6th Devīsura war between Bali and Indra; hearing that Bali had fallen dead, riding a lion, he attacked Indra

and disabled his elephant. Then turned towards Mithili who brought a chariot to Indra's aid. His head was cut off by Indra's vajra. Led Tāraka's army in a chariot drawn by 100 horses; fought with Yama, Kubera, Janardana and others, but was killed.

JANAKA: son of Nīlu, born by churning his dead body, and hence known as Mithilā, was the king of Viśeṣha; father of Sītā. Known for his good work, piety and good knowledge of the Vedas and for having refused to submit to the hierarchical attitude of Brāhmaṇas, performed sacrifices without their intervention.

JĀNAKI. Sītā, the daughter of Janaka.

JANAMEJAYA: (i) eldest son of Pankshit and Iravati; great grandson of Arjuna, having found out that his father's death was predicted by the snake Takshaka, he performed a sr̥ṣṭi yajña to destroy all snakes. Only Takshaka came, the rest were sheltered by Indra; advised by Bhishamapati to refrain from the cruel yajña, he agreed and instead performed Ashwamedha and other sacrifices, (ii) also called Darmipati, was the father of Muni Kumār or Shrawan Kumār (see Dusharatha, Shrawan Kumār).

JANĀRDANA: a name of Viśudeva, Viśnu took the form of Hayagrīva and appeared before Agastya and Kānci; as brother of Dvīvi, put down the Hiranyakas in the Bhīlā-Lalitā war.

JARĀ: a Rākshasi who picked up the two parts of Bṛhadratha's son and gave them life. He was Jarāsandha (see Jarāsandha).

JARA: means old age. (i) Killed Kṛṣṇa while the latter was resting under a tree by shooting an arrow which struck Kṛṣṇa in his foot, the only vulnerable part left on his body by the curse of Durvāsa (see Durvāsa, Kṛṣṇa), (ii) a Deva; (iii) a son of Viśudeva; (iv) a son of Mitru, (v) a Gandharva.

JARĀSANDHA: son of Bṛhadratha, king of Magadha. The two wives of Bṛhadratha, each gave birth to one half of a male child. These half portions were thrown away. A Rākshasi called Jarā picked them up and as she put them together, it formed a complete child who cried lustily. On hearing the child cry, the king and

his queens came out and found what had happened; Jarā abandoned the child and went away. The king took his son home and called him Jarāsandha, i.e. put together by Jarā.

A worshipper of Śiva; enemy of Kṛṣṇa; married his two daughters Aspi and Prāpti to Kāṁsa; enmity with Kṛṣṇa increased as Kṛṣṇa killed Kāṁsa, (see Kāṁsa); imprisoned many kings and refused to release them even when Kṛṣṇa, accompanied by Bhima and Arjuna requested him to, killed by Bhima in the Kurukṣetra war.

JARĀTKĀRU: an ancient sage, married a sister of the great serpent Viśuki, father of Aspika.

JARITĀ: a female bird, married to sage Mañḍapāla. He had no sons in his earlier birth and could not attain salvation, returned to earth as a male bird and lived with Jaritā; had four sons by her. When the Khīndava forest was burnt, she showed great devotion to her children and would not leave them. She and the children were eventually saved through the influence of Mañḍapāla over the god of fire, Agni.

JATĀYU: son of Garuda, the mythical half man, half bird; also believed to be the son of Aruṇa and Gṛdhrī, fought with Rāvana to save Sītā from being abducted by Rāvana, mortally wounded by Rāvana; lived long enough to relate the fate of Sāk to Rāma and Lakshmana, last rites performed by Rāma and Lakshmana.

JATĀSURA: a Rākshasa, disguised as a Brāhmaṇa, carried off Yudhiṣṭhīra, Nakula, Sahadeva and Draupīḍī, killed by Bhima.

JATI: (i) a group of heretics, (ii) a name of Vighneshwara

JATILĀ: daughter of sage Gotama; wife of seven husbands, a virtuous woman

JAYA: (i) an attendant in Vaikuntha, cursed by Sāk and others to be born as an Asura, curse confirmed by Hari who, however, consoled him. In the Devīṣura war, attacked Bali's followers; (ii) a son of Pututavās and Urvashi, father of Ananta, (iii) a son of Vishwāmitra; (iv) a name of Arjuna; (v) Vedavyāsa of the 18th Dwāpāra; (vi) a son of Kāli; grandson of Varuna

JAYA-DURGĀ: one of the nine Durgās, 3-eyes,

4-armed, colour black, rides a lion; carries the shankha, cakra, khadga, prabhu. Worshipped by those desirous of attaining siddhi.

JAYA & VIJAYA: twin goddesses, seated on a lion, fulfil all the desires of their votaries. Each of them holds in three out of her four hands, a shula, padma, akshamali and the fourth hand is in the varada pose.

JAYADRATHA: son of King Bhannānīśa of the Lunar race, husband of Dīptihālī, the daughter of Dhritrāṣṭra, an ally of the Kauravas. During the exile of the Pāṇḍavas, along with his retinue, visited Draupadi when she was alone in the forest. She looked after them hospitably and provided Go deer along with other food for their breakfast. This was possible because Yudhishthira having worshipped the Sun, had received from him an inexhaustible cauldron which could supply the Pāṇḍavas with food of all kinds while they were in exile. Jayadratha got captivated by Draupadi's charms and tried to seduce her. Having failed in his attempts, he carried her off by force. When the Pāṇḍavas returned, they pursued him and after defeating him in a fight, made him a prisoner. His life was spared but only after he was kicked and insulted by Bhūma; killed by Arjuna after a desperate battle on the 14th day of the battle of Kurukshetra.

JAYĀNTA: (i) a son of Indra and Shaci; attacked Asura followers of Bali; identified with Harti; as the head of the army of the Devapis, fought Meghnād; at his death, his maternal grandfather Pulomī took him into the sea; (ii) one of the 11 Rudras, (iii) a consort of Kirpi who left him for

Soma.

JAYĀNTI: (i) daughter of Indra and Shaci; bestowed by Indra in marriage to Rāshba; mother of a 100 sons among whom was Bharata; (ii) a daughter of Indra, sent by her father for the service of Shukra during his Dhūmpavṛṣṭa for 1000 years; rendered him service. Pleased with her, Shukra lived with her for 10 years as her husband; mother of Devayāni (see Kavya); (iii) a mother-goddess enthroned at Hastināpura, sculptured as a beautiful woman, worshipped as thanksgiving by those enjoying happiness. She carries the kunta, shūla, khadga and khētaka.

JWARA one of the 11 Rudras.

JYESTHĀ, JYESTHĀDĒVī: (i) an evil spirit; (ii) a mud born mother, (iii) Durgā as the destroyer of wealth and property, elder sister of Lakshmi, confers boons and fortune on her votaries and destroys their enemies, depicted with 2-arms, 2-eyes, big cheeks and large pendulous breasts, flabby belly, thick thighs, raised nose, hanging lower lip, black in colour. She wears a tilaka on her forehead and a mukuta on her head, carries the tilotpalis in one hand, the other hand either rests on her thigh or is in the abhaya pose. At the time of the churning of the milky ocean, when she was born before Lakshmi, no one wanted to marry her. So Kapila took her as his wife and therefore, also called Kapilapati. Her other names are: Mugadi, Tauva, Kaladi, Mūdēvī, the cow-bannered, the ass rider, Kettai, her weapon is the sweeping broom; Ekaavani.

JYESTHAS: Prajāpans born of Brahma's ears

K

KA: (i) the Lord of all creatures, the Great Puruṣa; (ii) a name of Brahma; (iii) Daksha; (iv) Viṣṇu

KABAÑDHĀ: also called Danu was a monstrous Rakshasa; originally Gandharva Vishwavasu; became a demon by the curse of Indra because of a quarrel with him when Indra struck him with his thunderbolt and drove his head and legs into his

belly; body covered with long hair, he had one enormous eye in the middle of his chest, his arms were a mile long and huge teeth protruded from his mouth which was in his belly. Slain by Rāmacandra; requested Rāma to burn his body when he lay mortally wounded; rose from his funeral pyre in the form of a Gandharva and told Rāma how to wage the war against Rāvaṇa by befriending Sugriva (see Indra).

KACA, KACH: son of Bhṛṣpati; became a disciple of Shukra, also called Uśás, the priest of the Asuras in order to learn from him the mantra for restoring the dead to life. Shukra's daughter Devayāni fell in love with him. The Asuras killed Kaca many times to prevent him from learning the magic mantra, but every time he was brought back to life by Shukra at the request of Devayāni. Desperate to get rid of him, the Asuras killed him, mixed his ashes in wine and gave Shukra that wine to drink. When at the intercession of Devayāni, Shukra again brought Kaca back to life, he heard Kaca's voice from his belly. Knowing that when Kaca came out of his body, his own body would be torn apart, Shukra had no choice but to impart the sacred mystic formula to Kaca so that Shukra could be restored to life afterwards. Having brought Shukra back to life, Devayāni wanted Kaca to marry her but he refused to do so because she being the daughter of his preceptor was in the relation of a sister to him. The enraged Devayāni then cursed him that his mantra would fail him in hour of need and he in turn cursed her that no Brahmana would marry her (see Devayāni).

KĀDAMBARI: daughter of Cittaratha and Madirā. Her name is a synonym of wine.

KADRU: daughter of Daksha, wife of Kashyapa; mother of snakes, the chief among whom were Shekā, Vasuki, Kālyā. Garuda stole Somatas to buy his mother Vinatī's freedom from Kadru (see Garuda).

KAHODA: a learned Brāhmaṇa, father of Aśvakra.

KAIKASI: daughter of Rākshasa Sumūli and Ketumati; wife of Viśvāśas; mother of Rāvana, Kumbhakarna, Vibhūsiṇa and Shurpanakha.

KAIKEYI: (i) wife of Dasharatha; mother of Bharata (see Bharata). For having lonked after and restored Dasharatha to health after he was wounded in battle, Dasharatha gave her two boons. On the evil counsel of her attendant mantra, asked for the fulfilment of the two vows made to her. One was fourteen years exile for Rāmacandra who was to be crowned the heir apparent, and the second was to install her own son Bharata on the throne (see Dasharatha); (ii) a name of Bhadrā, wife of Kṛṣṇa

KAITABHA: Kaitabha and Madhu were two demons who sprang from the ear of Viśnu as he lay asleep. As they were going to kill Brahmā lying on the lotus springing from Viśnu's navel, Viśnu killed them and therefore, Viśnu is also called Kastabhrīj and Madhusūdana. According to one legend, the bodies of the two demons produced immense quantities of fat from their *Medas* (marrow), taking which, Viśnu fashioned the earth.

KĀKA: a daughter of Kashyapa and Tāmrā; mother of crows and owls

KAKSIVĀNT (KAKSIVĀN): Rishi frequently mentioned in the RG-VEDA, a descendant of Dṛghatāmas and a female slave called Ushij, often mentioned with the semi-mythical Kukṣa and Kavi Uśinas; connected with the worship of Ashwins.

KAKUBHI: a daughter of Daksha; wife of Dharmā, mother of Saṃkuta

KAKUDMIN: eldest son of Revata; father of Revau whom he took to Brahmā for a suitable bridegroom. Brahmā suggested Balarāma as a husband for her.

KAKUSTHA: son of Bhagiratha, father of Raghu.

KALĀ: (i) a daughter of Kardama; married to Marici; mother of two sons Kathyapa and Pūrṇanān. (ii) eldest daughter of Vibhūsiṇa, on the advice of her mother, informed Siśi that Rāvana had turned down Vibhūsiṇa's request to return Siśi to Rāmacandra.

KĀLA: (i) Lord of Creation and Destruction; fearful to look at, vanquished by Kṛṣṇa; makes and unmakes things by keeping all things under control; (ii) Lord of Death; (iii) a son of Dhṛuvā; (iv) a Vīśava; (v) a Vishwadeva; (vi) a Bharava god; (vii) Sīrya, (viii) Viśnu, approached Lakshmana in the guise of an ascetic and requested to meet Rāma but alone, informed Rāma that he was his son born in another epoch and that Brahmā had sent him to inform Rāma that it was time he returned to heaven

KĀLĀ, KĀLAKA: (i) a goddess enshrined at Candrabhāgā; (ii) a daughter of Daksha; wife of Kashyapa; mother of powerful, ferocious sons

Kālkeyas, Naraka and Kālakas.

KĀLAKĀMA: one of the ten Vishwaṛevas

KĀLANĀTHA: Shiva assuming the form of death.

KĀLANEMI: son of Virocana; uncle of Rāvana, tried to kill Hanumān by taking the form of a hermit. When Hanumān went to the mountains in search of medicinal herbs, the Rākthasa hermit invited him to his hermitage and offered him food, which Hanumān refused; warned of Kālanemi's intention by an Apsarā who arose from the dead body of a crocodile killed by Hanumān while bathing in the river. The Apsarā was cursed to take the form of a crocodile by Daksha till such time as Hanumān released her by killing the crocodile. Kālanemi was reborn as Kamsa and Kāliyā.

KĀLARĀTRI. Durgā represented as a destructive force. She has a single braid of hair, is naked and seated on an ass, body smeared with oil and her left foot wears an anklet of iron spikes.

KĀLAVIKARNIKĀ: Devī, of blushing colour; 2-armed, capable of removing fear and gives happiness; carries in her two hands the kapāla and the shakti.

KĀLAYAVANA: son of Yavaneshwara, black in colour and hard hearted; full of powers, asked Nṛada of some powerful heroes and being told about the Yādavas, he attacked them; pursued by Kṛṣṇa, he entered a cave where Mucukunda was sleeping; mistaking him for Kṛṣṇa, he licked him. On waking up, Mucukunda looked at Kālayavana, who was burnt to ashes by the former (see Kṛṣṇa, Mucukunda).

KĀLEYAS: Dānavas and Niśāgas in Rasātala; took part in Devāsura war between Bah and Indra; fought with Vasus.

KĀLEYA: a tribe of Asuras; slew the Munis in the ocean; when Agastya drank up the waters of the ocean, they were destroyed except a few who took refuge in Pātāla; exhausted in the amṛata-maṇthana.

KĀLI: (i) is the consort of Shiva, conceived as the divine mother and worshipped under many manifestations. Durgā, Vanadurgā, Devī, Bhā-

drakālī, Candi, Cāmuñdi, Yogamāyā, Lalitā, Mahiśsuramardini, Kālikā.

During Vedic age, she chief goddess of sorcerers. The word Kāli is of Pravidian origin. One of her manifestations is the symbol of cruelty when she is shown with her mouth and tongue dripping blood and in her hands are the instruments of killing. As Kāli her fierce aspect, the power of liberation and power of disintegration are closely connected. She is shown as fierce looking, fond of lust, bloody sacrifices, orgiastic rituals and cruel deeds.

In sharp contrast to her image of cruelty is her pose of Mahiśsuramardini, the sublime aspect, depicted as killing the Asura Mahiśa who in the form of a buffalo lies at her feet and symbolises evil (see Mahiśsuramardini). In this pose she is depicted as all forgiving, with a maternal benevolent attitude of a mother towards a wayward child.

As Bhadrakālī, she is worshipped in the form of a young maiden representing a household deity, shown with a lion which symbolises wickedness which she has curbed. Her comely features signify kindness and joy.

As Vanadurgā, she resides in a forest. Her shrine has no roof and is exposed to all the elements of nature. (ii) one of the wives of Bhimasena; mother of Sarvagata; (iii) a mother goddess enshrined at Kālahāra; took part in Tārakāmīyā and enveloped the whole universe in darkness; (iv) a mindborn mother arose from the bones of Nṛsiṁha; (v) also called Kālyā, the wife of Pañcharātra and mother of Kṛṣṇa Dvaiḍhyāna, married Shaḥstanu.

KĀLIÑDI: (i) daughter of the Sun god; wandering in the forest in quest of Kṛṣṇa; expressed her wish to marry Kṛṣṇa to Arjuna who conveyed the message to Kṛṣṇa; Kṛṣṇa married her; (ii) one of the wives of king Asit; was pregnant when he died and was prevented from committing Sati; gave birth to Sāgara (see Sāgara).

KĀLIYĀ, KĀLIYĀNĀGA: son of Kadru, a serpent king of Krodhavasa group of serpents; five-headed, lived with his followers in the river Yamunā; laid waste the country around Yamunā with their poison. Kṛṣṇa as a child, jumped into the river and was going to be entwined by the snakes when his brother Balarāma who alone knew of his divine origin, implored him to

exercise his powers. Kṛṣṇa, reminded of his divine power, placed his foot on the head of Kāliyā and was going to kill him but the wailing of Kāliyā's numerous wives made him spare his life. He also gave them freedom from Garuda's hostility on the condition that Kāliyā along with his followers leave the country (see Kṛṣṇa).

KĀLIYĀ-DAMAN. Kṛṣṇa as the destroyer of Kāliyā. (see Kāliyā)

KALKĪ, KALKIN. The tenth incarnation of Viśnu yet to come, riding a white horse and holding a sword blazing like a comet. He will come at the end of the age of strife, re-establish a golden age, punish the evil-doers, comfort the virtuous and then destroy the world.

KALMĀŚAPĀDA: a king of the Solar race. A legend in the MAHĀBHĀRATA says that he was out hunting in the forest. Saketi, the eldest son of Vasītha stood in his way and refused to get out and he struck the sage with his whip. The enraged sage cursed him to become a cannibal and he himself was the first victim of the cannibal (see Saketi). Vithwāmūtra, the rival of Vasītha intensified this curse and the cannibal ate the 100 sons of Vasītha. Kalmāśapāda was restored to his normal self after 12 years. In the Viśva Purāṇa, the legend says that Kalmāśapāda celebrated a sacrifice at which Vasītha officiated. A Rākshasa transformed himself into a cock and served Vasītha with human flesh; Vasītha cursed the king that his appetite would be excited by similar food, but having found out the truth, limited the curse to a period of 12 years. The king took some water to curse the sage but was dissuaded from it by his wife Madayāsti. Unwilling to throw that water on the ground lest it burn the grass and reluctant to throw it up into the air lest it should dry up the clouds, he threw it on his feet which got scalded black and white. Daily for 12 years he ate like a cannibal and devoured multitudes of men. Once he devoured a Brāhmaṇa in the midst of his cannibal happiness and the Brāhmaṇa's wife pronounced a curse on him to die whenever he approached his wife. At the expiry of his 12 years curse he went home to his wife but kept away from her as he remembered the curse. His wife bore him a child through Vasītha; the child was born after a Caesarean operation.

KĀMA, KĀMADEVA: also called Maḍana, Manmatha; son of Śraddhā and Dharmā; father of Hārtā (joy); is the god of Love; Lord of Apśarās, wife Rati, the goddess of desire and pleasure. Kāma or desire is not necessarily desire for sexual enjoyment, but desire for anything good. Shiva was engaged in devotion when Kāma inspired him to desire Pārvatī for which offence, Shiva reduced him to ashes but later at the penance and tears of Rati, relented and Kāma was reborn as a son of Kṛṣṇa and Rukmīni and was called Pradyumna. Pradyumna's son was Anirudha and his daughter was Tṛṣṇā (see Madana); was sent by Iḍra to spoil the penance of Nara and Nārāyaṇa and many other holy men.

Kāma is depicted as a handsome youth, riding a parrot and carrying a bow made of sugar-cane. The bowstring is a line of bees and each arrow is tipped with a flower. The nymphs which always accompany him, carry his banners, the Makara or Fish on a red background; (ii) Hari revealed himself to Lakshmi as Kāmadeva on the continent of Ketumālī.

KĀMADHENU: the sacred wish-fulfilling cow produced at the churning of the ocean, belonged to Vasītha. Her other names are Kāmadubī, Savala, Surabhi, (ii) Jamadagni's cow providing hospitality to Kartavīrya and his army; bound by the king's servants, she kicked off her shackles and flew off in the air (see Kartavīrya).

KĀMĀKSHI: goddess enshrined in Kāneśi; Ādi-lakshmi, said to possess one eye as Kāli and the other at Kāshī, also Mahālakshmi enshrined at Gaṇdhāraṇā; a form of Devi.

KAMALĀ: a goddess enshrined at Kamalālīya; identified with the consort of Shiva as well as with the consort of Viśnu.

KĀMALI: a name of Renukā.

KAMALĀPĀTI: a name of Viśnu

KAMALĀSANA: a name of Brahmā

KAMALODBHANA: a mind-born mother.

KĀMARŪPA: a mind-born mother.

KĀMSĀRI: Kṛṣṇa

KAMESHWARA: Rudra-Shiva, the Lord of Lust; the idea visualised by the mind and transmitted so as to take action. Its colour is red, the colour of lust; worshipped seated with his consort on a bed made of the five evil spirits which are the sensorial preceptions.

KAMESHWARI: the divinity of lust carrying a noose, an elephant hook, a bow of sugar-cane and an arrow.

KĀMSA, KANSA: an incarnation of Kālāneśu, the Asura, the eldest son of Ugrasena, a brother of Devakī (see Kālāneśu), cousin of Kṛṣṇa's mother Devakī, married Astī and Prāpti, two daughters of Jarāsandha, (see Jarāsandha), according to a forecast, a son of Devakī was to kill Kṛṣṇa, imprisoned Devakī and her husband, killed the first six children of Devakī, the 7th Baladeva was miraculously transferred from the womb of Devakī to that of Rohini and the 8th child Kṛṣṇa were smuggled out, persecuted Kṛṣṇa but was killed by the latter (see Kṛṣṇa).

KĀMINI: a group of women who came from the mouth of Asura Bala when he yawned.

KANDARPA: Kāmadeva, the god of Love

KAÑDU: a Rishi who killed cows at his father's orders; (ii) a sage engaged in austerities on the banks of the Gomati. Indra sent Apsarā Premlocā to entice him; she lived with him for many years and gave birth to a daughter called Māñsi (see Māñsi, Premlocā, Prācetas).

KANDESHWARA: the ball of Pīrvat changed into a phallic image after hitting the Daityas Vidūla and Utpūla. This image installed at Kāshi is believed to destroy the wicked and yields worldly pleasures and salvation, is favourably disposed towards his devotees.

KĀNTA: means desired, loved, pleasing, agreeable, beautiful; a name of Kṛṣṇa, Shākha and a son of Dharmanetra.

KĀNTI: loneliness, beauty, splendour, personal embellishment personified as Durgā, Lakshmi

KANWA: a sage, sometimes counted as one of the seven Mahārūpas; brought up Shakuntali, the daughter of Apsarā Menakā and Rishi Vishwāmitra;

(ii) a sage and contemporary of Kṛṣṇa; came to see Yudhiṣṭhīra.

KANYĀ-KUMĀRĪ: means a virgin damsel; a name of Durgā.

KĀPĀLI: Durgā

KĀPĀLIN: Shiva for wearing skulls as an ornament.

KAPARDĪN (KĀPĀLI — KĀPĀLIN): A name of Shiva or Rudra for wearing skulls as ornament

KAPILA: a sage, studied the wisdom of the anti-gods; sometimes identified as Agni, destroyed 60,000 sons of Sigara by a mere glance (see Sīgara), born of Kardama and Devāhuti, (ii) considered an avatār of Hari, (iii) a son of Danu and follower of Vṛtra in his battle against Indra; took part in the Devāsura war between Bali and Indra, (iv) Surya, (v) Shiva, (vi) Viśnu, (vii) a Yāksha, (viii) a chief Vānar, (ix) son of Viśudeva and Sugandhi, (x) a son of Mahu, (xi) a Gañḍharva, (xii) son of Brahmā

KAPILĀ: (i) daughter of Daksha, wife of Kashyapa, her offsprings were the amṛta, the Brāhmaṇas, the Kine, the Gañḍharvas, the Apsarās; (ii) Durgā.

KAPISĀ: a daughter of Krodhavashī; wife of Pulaha; gave birth to Pishāca group.

KARĀLĪ: means dreadful, considered as one of the seven tongues of Agni during the vedic times; later a name of the terrible consort of Shiva (see Kāli)

KARĀLA: a name of Shiva; a Bhairava

KARAVA: a chief of the Vānaras.

KARAMBHĀD: Paian, the cruel eater.

KARDAMA: (i) a Ṣaḍjapān, father of King Ila, advised Ila to perform the Ashwamedha yajña to please Shiva; (ii) father of Ananga; (iii) son of Kṛtumati; (iv) son of Brahmā, born of his shadow; (v) father of Kapila; married Devāhuti.

KARNA: son of Pṛithī or Kunti by Surya before she married Pāṇḍu. For having looked after

Kripa (see Kripa) Indra abhorred by the austerities of Rāti Sharadwati sent Apsarā Urvashi to seduce him. She bore him two children, a girl and a boy who were left in the grass. Shaitanu brought them up out of compassion and therefore, they were named Kripa and Kripi.

KRŚNA KRISHNA, the name is of VEDIC origin and first appears in the RG-VEDA; a common name in Hindu mythology. The popular deity of this name is of a very late origin. He is the 8th avatār of Viśnu. According to the MAHĀBHĀRATA and VIŚNU PURĀNA, Viśnu plucked two of his hair, one black and one white. The white hair entered the womb of Rohini and the black, one of Devaki and these in turn became Balarama and Baladeva respectively. Rohini and Devaki were the two wives of Vasudeva of the Yādava race. Vasudeva was the brother of Kunti, the mother of the Pāṇḍavas, and thus Kṛṣṇa was the cousin of the elder three Pāṇḍava brothers. According to a foretold, a son of Devaki was to destroy Kamsa, Kamsa imprisoned Devaki and her husband Vasudeva and the first six children born to them were killed by Kamsa. The 7th Baladeva was miraculously transferred to the womb of Rohini. When Kṛṣṇa was born, the gods safeguarded him, the prison attendants went into deep sleep and the bolts on the doors opened miraculously (see Kamsa). Vasudeva took his infant son and crossed the Yamunā which was in flood at that time but the waters receded to allow Vasudeva to cross it safely. Vasudeva went to Nanda, a cowherd and exchanged his son for the infant daughter that had been born to Nanda's wife Yashodā that very night. Nanda brought up Kṛṣṇa as his own son. Kamsa came to know of this and ordered the massacre of all infant male children. Nanda, fearing Kamsa, took Rohini with her son Balarama and Yashodā with her son Kṛṣṇa to Gokula, where the two brothers grew up.

The exploits of Kṛṣṇa as a child are too many to recount here. He became famous for performing miracles and for deeds of daring even as a child. Kārtikeya tried again and again to kill him but did not succeed.

Present at the Swayamvara of Draupadi; along with Arjuna, helped Agni to consume the Khandava forest. Arjuna and Kṛṣṇa are Nara and Nārāyaṇa born on earth; came to the Rājasyāya yajña of Yudhiṣṭhīra; cut off the head of Shūḥupīla with his Discus; came to Draupadi's

assistance when Duhshāsana disrobed her in court (see Duhshāsana); revived the foetus (Parikshit) in Uttari's womb after it had been killed by Ashwathāmā with the Brahmshurāṇ weapon; rescued Nṛga, who, because of a curse was transformed into a lizard (see Nṛga, Bhānu); released Nalakubera and his brother from the Arjuna trees by uprooting the trees (see Nalakubera), restored to Aditi her ear-rings, stolen by Naraka after killing him (see Naraka, Aditi); rescued the cowherds who had entered the mouth of an enormous serpent, mistaking it for a mountain cavern (see Aghisura), sucked Ulukāka's life, kicked Shakata to pieces, expelled Kāliyā from the Yamunā (see Kāliyā); killed many powerful demons, killed Asura Kessi by thrusting his arms into his mouth, lifted the Govardhana mountain to save the people of Vraja from Indra's deluge and performed many other miracles.

Kṛṣṇa is famous for his love of the gopies and for his discourse on the duties of man compiled later in the BHAGAVATA GITA. Killed Naraka and rescued the 16,000 women (who were really Apsarās) imprisoned by him and married them (see Aśvakra) plus his chief wives who were: Rukmini, Satyabhāmā, Jambavati, Satyā, Kālīndī, Mādrī, Mitratvandī, Bhadrī. His wives and other ladies of Dwārakā accompanied Arjuna after the death of Kṛṣṇa, were abducted by Dasyus when they reached north identified with Sourashtra and Haryana (see Dasyus); Kṛṣṇa had asked Arjuna to remove the ladies, old and infirm men and children from Dwārakā as the city was going to be engulfed by the ocean.

Kṛṣṇa killed Shatadhanwan who had killed his father-in-law Satrajita. Kṛṣṇa was accused of having stolen the Śyāmañtaka jewel held by his uncle Akrūra. Kṛṣṇa asked him to show the jewel in public so that his name remained untarnished (see Akrūra, Jāmībat, Satrajitā); played a decisive role in the saga of the epic MAHĀBHĀRATA; acted as Arjuna's charioteer in the battle of Kurukshetra; killed accidentally by Jara who mistook him for a deer in a forest where Kṛṣṇa was resting under a tree; Jara shot an arrow which pierced the foot of Kṛṣṇa, the only vulnerable spot from where Kṛṣṇa could be killed due to Durvāsā's curse (see Durvāsā).

KRŚNĀ: a goddess present in the sacrificial pits. She has four hands, two in the anjali pose and two carrying a Kamandalu and the akshamāli.

KRŚNA, DWAIPĀYANA: the illegitimate son of Satyavati and Rāsi Parīshara before she married Shantanu. By Shantanu she had two sons: the elder called Citrāṅgada was killed in battle at an early age, the younger Vicitravirya died leaving two childless widows. Kṛṣṇa Dwaipāyana was abandoned by his mother and was brought up on an island in the Yamunā and lived a life of religious retirement. To ensure the perpetuation of the race of his half brother, he raised seed to his brother's widows as was then the prevalent custom and thus were born Dhṛitarāṣṭra and Pāṇḍu though they were called the sons of Vicitravirya (see Pāṇḍu); named Kṛṣṇa because of his dark complexion and Dwaipāyana because he was brought up on an island. He was ugly and perhaps leprous. When Ambikā, the mother of Dhṛitarāṣṭra went to him, she felt repugnance and closed her eyes and that is why her son Dhṛitarāṣṭra was born blind (see Dhṛitarāṣṭra). But Pāṇḍu's mother Ambikā turned pale and therefore, Pāṇḍu was born pale. Not satisfied with the result, Satyavati ordered her elder daughter-in-law, Ambikā to approach Kṛṣṇa Dwaipāyana once again. Ambikā felt too repugnant at the idea and sent a Shudra slave girl instead. From her was born Vidura.

Kṛṣṇa was rubbing the sacrificial sticks Atani to produce fire when he saw Apsarā Ghṛtāci pass by. Seeing her, his seed fell and from that was born a son called Shuka. His wife is called Atani. He divided the Vedas into four parts; considered an avatār of Nārāyaṇa; compiler of the MĀRĀBHĀRATA and VEDAS; also called Vedavyāsa.

KRITĀ: means accomplished, performed; (i) one of the Vishwadevas; (ii) a son of Viśvadeva, (iii) son of Sammati and pupil of Hiranyakāshabha; (iv) son of Kṛtaratha, father of Vibuddhi; (v) son of Jaya; father of Haryavāna; (vi) son of Cyavana, father of Upānicara.

KRITTIVĀSAS, KRITTIVĀSESHWARA: Shiva clad in elephant hide

KRITVĪ: daughter of Shuka; wife of Anūha (Nr̥pa); mother of Brahmādatta.

KRITYAKA: a witch, an enchantress who is the cause of injury or destruction.

KRIYĀ: (i) a daughter of Jarāṁsi; married Kratu; mother of 60,000 Vālakhilyas; (ii) daughter of

Daksha; wife of Dharma; mother of Yogi and Manus (see Kratu).

KRODHA, KRODHAVASHA: (i) issue from the brows of Brahmā; (ii) Bhairava god, (iii) a son of Mṛtyu; (iv) a daughter of Daksha; one of the wives of Kashyapa; mother of sharp-tongued monsters who devour flesh.

KRITIKĀS: (i) the Pleiades personified. The wives of the six Rāsis who fell from grace for being unwillingly involved in an amorous dalliance with Agni and Shiva. Swīhā fell in love with Agni and knowing his infatuation for the wives of the Saptaṛis, took their form and six times co-habited with him but she could not change into the form of Arundhati, the wife of Vasiṣṭha. When Swīhā in the guise of the wives of the Saptaṛis was passing through the sky, some flying celestials saw them and talked about it with the result that their husbands divorced them. At the orders of Indra, they simultaneously nursed Kumara or Skandha who was therefore, called Kārttikeya, considered both as a son of Agni and Sūrya; (ii) wife of Soma, childless due to Daksha's curse.

KRITTIVĀSA: a name of Shiva. Sati, created by Brahmā was given to him and a number of sons were born to her, all misshapen with crude form and generally called Ruḍras. Shiva on Brahmā's request did not procreate but became Śāṇu and Mahideva.

KRITAVARMAN. one of the last three surviving Kuru warriors who made a dastardly murderous attack at night on the Pāṇḍava camp when all were fast asleep; later killed in a drunken brawl at Dvārakā.

KSHAMĀ: (i) a Brahmarākshasi; (ii) a Shakti; (iii) a daughter of Daksha, wife of Pulaha Prajāpati; mother of Kārdama; (iv) wife of Kratu (see Kratu), (v) a goddess seated on a padmā sana, engrossed in yoga; one hand holds the trishula and the other is in the varada pose.

KSHEMA: (i) son of Shuci and father of Suwpata; (ii) name of an Apsarā; (iii) of Purgā; (iv) son of Brahmādatta.

KSHEMAKA: a Rākshasā who made Benares desolate.

KSHEMAṄKARI: one of the nine Durgās; capable of giving health; one hand in varāda pose and the remaining three carry the trishula, padma and a drinking vessel.

KSHANADACARA: are night walkers, ghosts of evil character, goblins, Rākshasas

KSHETRA PĀLAS. tutelary deities, 49 in number

KSHUPA: (i) a Rāti in the palace of Yama; (ii) Prajāpani, son of Brāhma; the foetus fell from the head of Brāhma when he sneezed; (iii) son of Prasutīnghi and father of Ikshwāku, (iv) son of Kṛṣṇa and Satyabhāmā

KUCAILĀ: a poor Brāhmaṇa, classmate of Kṛṣṇa

KUHU: (i) daughter of Miśā, wife of Havishmānā, left him for Soma, (ii) one of the nine Devis serving Soma, (iii) a daughter of Angiras and Shradhā; wife of Dhātrū, mother of Sīya.

KUMĀRA: is Skanda or Subrahmanyā, the god of war. Nursed by the six Kṛtikās at the same time: hence Kārttukeya (see Kārttukeya), commander of the celestial army in the Tārakāsura war; killed Tāraka; a son of Agni through Śwāhā; a son of Gangī by taking Agni's Garbha due to Umā's curse, hence son of Shiva. Fed by milk by the wives of the Saptaṛsis except Arundhatī. Hari presented him with a fowl and a peacock; Saraswati a lute; Brahmā a goat; Shiva a ram; Agni a red banner, an emblem of the fire of destruction; wounded by Māyā in the battle of Tripuram (see Skaṇḍa); (iv) a Prajāpani.

KUMĀRAS: the four mind born sons of Brahmā who refused to procreate and thus remained pure, innocent boys. Their names are: Sanat-kumāra, Sanañṭha, Sanaka, Sanātana.

KUMĀRI: means a damsel, usually a name apphed to Sītā or Durgā.

KUMĀRILA: an incarnation of Kārttukeya.

KUMBHAKARNA: a mud-born mother.

KUMBHAYONI, KUMBHA-SAMBHAVA,
KUMBHAJA: a name of Agastya

KUMBHĀN: a minister of Bāna; his daughter

Citrakā was a companion of Uśa, Bāna's daughter.

KUMBHAKARNA: son of Viśravas by his Rākshasi wife Keshini; brother of Rāvana; a monster who slept for six months at a time and remained awake for only a single day. Rāvana ordered him to wake up, killed by Rāma.

KUMBHINĀSHI. (i) a daughter of Bali, sister of Bāna, ill-treated Bāna's wife; (ii) sister of Rāvana, daughter of Sumāli and Ketumati, ravished by Mañju. When Rāvana attacked her husband Mañju, she requested Rāvana to forgive Mañju; later both became good friends

KUMUDĀ: a name of Yogamāyā, the goddess enshrined at Mānasā

KUNDALINI the goddess Durgā as a dormant energy. She is depicted as a serpent which on killing destroys the illusion of life and leads to liberation and also gives birth to the universe. When it coils round Shiva, the universe goes to sleep.

KUNTI: also called Prīthī and Pāñcī was the daughter of a Yādava prince Sūra of Mathurā. A sister of Vīśvadeva; given for adoption by her father to his childless cousin Kuñṭubhoja; married Pāndu whom she chose at a Swayamvara. When still a maiden, Sage Durvāsā gave her a boon and she asked for a child to be born to her from Suryadeva, the sun god. Her child was born from her ear, therefore, named Karna. Being the son of a god, his birth did not touch her virginity. Still, to hide her shame, she cast him on the banks of the river Yamunā where he was picked up by a charioteer who brought him up as his own son (see Karna, Adiratha).

Kunti bore Pāndu three sons: Yudhiṣṭhīra, Bhūmasena and Arjuna. These boys mythically were the sons of gods Dharmā, Vāyu and Indra respectively (see Indra, Arjuna). Since Pāndu's other wife Mādrī committed sati on the funeral pyre of her husband, Kunti was a good mother to Mādrī's orphaned sons, Nakula and Sahadeva. At the end of the battle of Kurukshetra, she along with Dhṛitarāṣṭra and Gandhāri retired to a forest and perished in a forest fire.

KUÑTIBHOJA: adopted Prīthī, daughter of Sūra (see Kunti).

KURKURA: a demon persecuting children.

KŪRMA-AVATĀR: Tortoise incarnation of Viśnu; according to SHATAPATHA BRĀHĀMANA, to recover the precious articles lost in the deluge, Viśnu assumed the form of a tortoise at the time of the churning of the ocean to recover amṛta, the back of the tortoise was used as a pivot for the mountain Māhādūrī, which was used as a churning rod by the Devas and the Daityas.

KURU: an ancient king, son of Saṁsvāra and Tapati; the ancestor of the Kurus.

KUŚHA: one of the twin sons of Rāma and Sītā; married Kumudavati, a serpent princess.

KUSHADHWAJA: son of Brahmāśī Bhāspati; father of Vedavati, killed by Sharibhū in his sleep as he wished to have Viśnu as his son-in-law (see Vedavati).

KUSHANDĀS: a group of Pishachas with no ears, hair or cloth, only skin; fond of flesh; also called Kushanqikas.

KUŚMĀNDINI: a goddess.

KUSUMAMODINI: the presiding deity of the Himalayas who kept watch over Shiva's harem while Umā was away on her tapas, so that no woman entered her apartments during her absence.

KUŚIKA, KUSHIKA: father of Vishwamitra.

KUŚMĀ: goblin or an imp.

KUSUMĀYUDHA: a name of Manmatha or Kāma-deva (see Kāmu).

KUTSA: one of the Saptarśis frequently mentioned

in the R̄G-VEDA and elsewhere; often called Arjuneya or descendant of Arjuna; associated with Indra in his exploits of defeating the demon Suśna and winning the sun; defeated Smadibhā, Tugra, Vetasus; mentioned as being vanquished by Indra in the Antīgwa and Āyus; looked so much like Indra that his wife Indrani did not know which was her husband.

KUTSA AURAVA: son of Uru, murdered his domestic priest Upagu Saṁshrayana; insisted on paying homage to Indra.

KUTUMBIKĀ: a mother goddess.

KUVERA (KUBERA) son of Viśhvāśa and Iśvādi; wife Riddhi, son Nala-Kubera, also known as son of Pulastya and son of Vaishrevana; wife Bhadrā or Kaubri (Kauberi) is the daughter of the demon Mura, sons Nala-Kubera, Manigrava, daughter Meenākshi; shown as a white dwarf with a large belly, has three legs, 8 teeth and one eye; body covered with ornaments; looked amorously at Umā while doing penance on the Himalayas and as a result lost one eye; later practised austerity for 500 years and became a friend of Shiva, god of wealth; chief of Yikshūs, Rikshasas and Gūhyakas, guardian of the northern quarter of the universe, brother of Rāvana and Shatrungrāha, his city Alakā is in the Himalayas, represented as a white man, deformed in body, his Vimāna is Puṣpaka, receives no worship, considered both as a brother and a friend of Shiva. With his nacavilāna attacked Kṛīṣṇa taking away the Pāñcāla tree from Heaven but was defeated by Satyabhāmā; retreated in fear; presented to Kṛīṣṇa 8 treasures and his city; present at Umā's wedding; took part in Tīrakāmāyā with the Devas; was prayed to by Kanishkā to look after Rāma during his period of exile.

L

LAKSHMANA: son of Dasharatha by his wife Sumatra, a twin brother of Shatrughna and a great devotee of his elder brother Rāmacandra, a partial incarnation of Viśnu with 1/3rd of the latter's divinity in him; married Urmilla, Sītā's sister;

had two sons Angada and Candraseku. Accompanied his brother Rāmacandra into the forest on his 14 years exile, served Rāma faithfully.

LAKSHMI: (1) also called Sri, is the god-

dess of beauty, fortune and prosperity; wife of Viṣṇu; mother of Kāma; arose out of the milky ocean when it was churned by the gods and the Asuras to retrieve amṛta; (i) daughter of Daksha; wife of Dhārāṇa. Lakṣmī has an elder sister, Jyeṣṭhā who lives in dung heaps, dark corners and where filth and dirt abounds. A perfect understanding between the two sisters exists. If Lakṣmī visits a home where Jyeṣṭhā is present, Lakṣmī will never make that as her abode. As a consort of Viṣṇu, she appears with him in all his incarnations of human form: as Padmā or Kamalā when he was born as a dwarf, Vāmana Iṣṭi; as Dharāṇi, the Earth goddess when he was born as Parashurāma, as Sītā, the consort of Rāma-ēndra; as Rukmīni when he came as Kṛṣṇa. She is depicted as wearing a bodice, and adorned with various ornaments, carries in her right hand a lotus flower, and in her left a bhuwa fruit. When alone, she is shown as 4-armed, in the company of Viṣṇu, as 2-armed.

LAKSHMI-NĀRĀYANA Viṣṇu worshipped in the company of his consort Lakṣmī. Nārāyana is another name of Viṣṇu.

LALITĀ: Kālī; playfulness personified. Lalitā is shown as an amorous playful girl whose form is the universe; Durgā when 16 years of age; with 4-hands, carries a Shākha in her left hand, and a fruit and a box of collyrium for the eyes in her right hands.

LAṄKĀ: the guardian deity of Laṅkā; appeared before Hanumān when he visited the city to find our Sītā's whereabouts; informed Hanumān that at the orders of Rāvana she guards the city of Laṅkā and said 'I am Laṅkā personified and to-day I shall kill you'. Hanumān said that he wished to see Laṅkā and took a formidable appearance. Seeing him she fell down. She had a boon from Brahmā that when she was defeated by a monkey, it would be the end of the Rākshasīs. Because of the abduction of Sītā by Rāvana, the city of Laṅkā was destroyed.

LAVA: one of the twin sons of Rāma and Sītā.

LAVANA: Rākshasi, son of Madhu and Kurūbhīnashū, nephew of Rāvana; inherited from his father an invincible trident presented to him by Śiva. He was surprised by Shatrughna when he was without this weapon and killed.

LINGA: the male generative organ, the symbol of Śiva.

LOKAPĀLĀS gods or guardians of the cardinal points of the compass. These are (i) Kuvera or Vaishravana, the chief of the Yakkhas, good or evil genii, reigns over the northern regions; (ii) Virūḍhaka in the sovereign of the south. His subjects, the Kunibhandis are pot-bellied gnomes with short limbs, (iii) Dhṛitarāṣṭra in the east leads the Gandharvas who are celestial musicians; (iv) Virupāksha in the west is the king of the Niḡas, who lived in fabulous palaces at the bottoms of lakes.

LOLA: an Asura, father of Mighnī.

LOPA-MUDRĀ Agastya Muni fashioned a girl by taking the most beautiful parts of all animals and this child he introduced into the palace of the king of Vidarbha who brought up the child as his own daughter. When the child grew up into a beautiful maiden, Agastya demanded her hand in marriage. The king was loathe to give her in marriage to an old man but fearing the muni's wrath, he agreed to the alliance. Lopa-Mudrā was so named because she was fashioned by the loss (Lopa) of the most beautiful parts of animals (see Agastya).

LOMAPĀDA, ROMAPĀDA: King of Anga; father of Shāntī; gave his daughter to Rūḍhyā-shringa (see Rūḍhyā-shringa).

LRĪŚ: wife of a Daitya; mother of the Dānavās; mother of the cow of plenty.

M

MADA: followed Sati going to Daksha's sacrifice.

MADANA: (i) a name of Kāma, the god of Love, created by Brahmā when he looked at Mahālakshmi after praying to Janārdana was given the flower dart and the sugarcane bow; Hari blessed him with all conquest and no defeat (see Kāma); (ii) Shiva, (iii) a Shakti

MĀDHAVA: a name of Viśnu in his incarnation as Kṛīṇa.

MĀDHAVĀ: an Apsarā sent by Indra to destroy the Tāpas of Viśnu.

MĀDHAVĪ: (i) a name of Lakshmi; (ii) Yoganāyā; (iii) Subhadrā, (iv) a varna Shakti; (v) daughter of Yaśāti (see Gālava), (vi) Dikṣhāyam, (vii) one of the Matris attending on Skandā.

MADHU. (i) son of Khara and a Rākshasa; a demon slain by Kṛīṇa; (ii) son of Kṛīṇa (iii) a Maricī god; (iv) a mud-born son of Viśnu, along with Kaitabha took the lotus stand of Brahmā in the navel of Viśnu; (v) Shiva.

MADHU-KASĀ. the grand daughter of the Maruts, daughter of the Vasus; mother of the Ādityas, considered as the centre of immortality.

MADHUSŪDANA. the name of Kṛīṇa for having killed the demon Madhu.

MADIRĀ: (i) the goddess of wine, another name of Viśvā, wife of Varuna; came out of the churning of the ocean of milk, (ii) one of the wives of Viśudeva; mother of Nāñda and other sons, (iii) a queen of Kṛīṇa.

MADRĀ: (i) one of the ten wives of Atre, mother of Soma, (ii) a daughter of Apsarā Ghṛīti and Bhadrishwa, (iii) one of the ten daughters of Raudrashwa.

MĀDRĪ: (i) second wife of Pāṇḍu; sister of the king of Mādrea, mother of Nakul and Sahadeva but

mythically they were the sons of Ashwins Niśatya, and Dārtā. Pāṇḍu was cursed to die when he consummated his marriage (see Kṛīṇa). To avoid premature death, he and his wives Kuntī and Mādrī led the life of Brāhmačāri. One day Mādrī tempted him to break the vow and when afterwards the curse took its effect and Pāṇḍu died, Mādrī committed Sati on his funeral pyre (see Pāṇḍu) (ii) wife of Kṛīṇa.

MAHĀBHOGAPATI: the great snake which is the Lord's (Viśnu) bed on the dark waters.

MAHĀBALI. the dwarf Bali.

MAHĀBALA: a Kinnara gana; horse faced.

MAHĀDEVA. (i) a son of Pushpotkātā and Vishrāvan, a Dīnava; (ii) a leader of Shiva gana, ordered by Shiva to fetch Parashurāma to help the Devas in their war against the Asuras, especially to fight Sura, (iii) a name of Shiva, means the great god; presiding deity of the moon; drank Soma; claimed Bhrigu as his son; stopped the mud-born creatures of Daksha from growing, (iv) symbolised by the phallus, the male organ of generation from which flows the seed of life, wife is Rohini, the ambrosia, son Budh, the planet Mercury. When he was sporting with Umā for 100 years and still she did not conceive, the gods led by Brahmā, requested him to produce a son who was valiant enough to kill Tarakāsura. The seed of Mahādeva was so powerful that no woman could bear it in her womb and he threw his seed on earth. This seed was carried by Gangā, personified as the river Gangā and deposited in a forest of reeds and thus was born Skanda (see Skanda).

MAHĀDEVĪ: a name of Devi, the consort of Shiva; a name of Lalitā as originated from the Agmukhā of Indra; gods propitiated her to get rid of Bhadrī, the goddess enshrined at Shiligrāma, (see Lalitā).

MAHĀDRUMA: (i) a son of Bhavya of Shaka

dwipa; (ii) a Kinnara with a human face.

MAHĀKĀLA: (i) a Ganeshwara, an attendant of Shiva, with Mahākāla engaged in the service of Lalitā as one of her guardsmen; (ii) a name of Shiva in his destructive character.

MAHĀKĀLI: a vama shakti; a mudrā-born mother, born out of the wrath of Shiva; of dark colour; also known as Mahāmīyā, Kshudhā, Trīś, Niṣṭhā, Trīśī, Ekavīrā, Kīlātāti, Duratīyā. She has tusks in her mouth and carries in her four hands the khadga, khetakī, pāṭra, kapīla; wears on her head a garland of skulls or she carries the cakra, sankha, gaḍa, a pitcher, a pestle, ankūśa, pāsha and a vajra.

MAHĀLAKSHMI. Durgā, thirteen years of age.

MAHĀMĀLI. commander-in-chief of Khara, attacked Rāma with his armies

MAHĀMĀRI. Durgā as the universal destroyer

MAHĀNĀDA: (i) an Asura residing in Tatwalam; (ii) a name of Vighneshwara

MAHĀNĀDA: a mother goddess.

MAHĀNĀBHA: a son of Hiranyaksha; followed Viṣṭa in his battle with Indra.

MAHĀNETRAS: a Kinnara gana; horse faced.

MAHĀRŚI, MAHĀRŚIS: mudrā-born sons of Brahmā, seven in number.

MAHĀSENĀ: a name of Kārttikeya as the god of war, the great captain.

MAHĀSHASHIKA: originated from the Virya (semen) dropped by Shiva in his embrace of Mohini (see Mohini).

MAHĀVIRA: Shiva, the courageous.

MAHESHWARA: an aspect of Shiva, worshipped for intellectual achievement.

MAHESHWARI: name of Lalitā, 4-armed; two arms carry shūla and akshamīlā, and two in the abhaya pose; colour is white.

MAHEÑDRA: a name of Indra.

MAHIŚĀ, MAHIŚĀSŪRA: (i) an Asura killed by Skanda; (ii) a demon killed by Candi or Durgā. An Asura son of Miṣṭa residing at Rasītula; was present at Tāraka's coronation; fought Kuvera, defeated Nṛti and Varuna; released Kujambha from the noose; by throwing snow and wind he went to disable the Asuras when Kālanemi created a glowing fire by Miṣṭa and removed the snow and wind, found Mathana; vanquished by Janārdana, sent his Shūla against Janārdana and Shakti against Garuda when Janārdana repelled him and said 'you are to be killed by a woman', killed by Durgā (see Mahiśasuramardini), (iii) born as Surabhi; buffalo as the riding animal of Yama and Vārihi; its flesh meant for Shrādha.

MAHIŚASURAMARDINI: a goddess born from the collective energies of all the gods. Once a war took place between the gods and antigods led by Indra and Mahiśa respectively. After a prolonged conflict, the antigods won and Mahiśa started ruling the three worlds. The gods then guided by Shiva and Viṣṇu, concentrated their energies which coming out of their mouths as flames, united into a blazing fire. Out of this fire was formed a goddess. The various parts of her body were formed from different powers of various gods. Her head was formed from the power of Shiva; her hair was formed from that of Yama; her arms of Viṣṇu's power; her breasts of moon's; her waist of Indra's; her feet from Brahma's power; from Kubera the nose from Prajāpati the teeth; from Agni the eyes; from Saṅghyā (twilight) the brows; from Vāyu the ears. When this goddess emerged from the fire, each god handed her his weapon.

This goddess, also called Durgā, defeated the Mahiśa-Asura while riding upon a lion. Mahiśa took many forms to fight her and ultimately took the shape of a buffalo which is the symbol of death. The goddess restored law and order and getting rid of the anti-gods, restored heaven to gods (see Mahiśa, Kāli).

MAKARADĪHWAJĀ: Madana, the God of Love with Makara (Makara) as his standard.

MAKHĀ: means cheerful, vigorous, active, restless, an epithet of Maṛuts.

MALADĀ: (i) one of the ten wives of Attri; (ii) a daughter of Bhadrishwa and Apsarā Ghṛtāci.

MĀLI: son of Sukesh and Devavati; propitiated Brahmā and got the boon of long life; started committing atrocities on Devatas and Asuras; married Vasughā, the daughter of Narmadā; at the instigation of Milyavīn, he vowed to kill all the Devatas who wanted Viṣṇu to kill the Asuras; wounded Garuda in a fight; killed by the Sudarshana Cakra of Viṣṇu.

MĀLĪNĪ: (i) a Shakti, a mud-born mother; (ii) a Rākshasi, mother of Vibhiṣāna, (iii) wife of Priyavrata; of Ruci; mother of Manu Raucya; wife of Prasenajit; wife of Sweta-Kama; (iv) one of the Mātṛis attending on Skandha; (v) assumed name of Draupadi while residing in the palace of king Virūpa.

MĀLYAVĀN: a Rākshasa chief; maternal grandfather of Rāvana; advised Rāvaṇa to return Sītā to Rāma; son of Sukesh and Devavati, married Suhādari, the daughter of Narmadā; sided with Vibhiṣāna.

MAMATĀ: wife of Utpatīya (Ujjī); mother of Dirghatāmas; was ravished by her brother-in-law Bṛhaspati and carried away by Varuna (see Varuna). When Bṛhaspati raped Mamatā, the child in her womb objected and he cursed the child with perpetual darkness for his objection. The child was born blind and called Dirghatāmas; was abandoned by Mamatā as she feared the wrath of her husband (see Utpatīya, Bṛhaspati, Dirghatāmas, Bhāradwāja).

MANA: (i) a sādhyā god; (ii) a Tuīta god; (iii) a son of Shatarupī.

MANASĀ-DEVI: daughter of Kashyapa; also believed to be the daughter of Shiva; sister of the serpent king Śeṣa; married sage Jaratkārū; has special powers to counteract the venom of snakes; a goddess of snakes.

MANASTĀLA: the lion on which goddess Devi rides.

MAÑDALA: gate keeper of Sūrya.

MAÑDAPĀLA: a sage who inspite of practising austerities and penances, went to hell after his

death because he had died childless; reborn as a bird Sarangika and by Jaritā, his bird wife had four sons.

MANDAKIRNA: a muni residing in Dāhaka forest; Agni and other gods frightened at his severe penance and austerities, sent 5 chief Apsarās to spoil his penance; with the power of his penance, the muni attained youth and lived with the Apsarās in a palace built in the Pancapāṭas Sarovar.

MANQĀKINĪ: as Gangā personified

MĀNDAVI: daughter of Kushadhwaja, a cousin of Sītā, wife of Bharata.

MĀNDAHĀS: three crore (30 million) Rākshasas who attack the rising sun and are disarmed by the Sandhyā worship of gods and by the chanting of the Gāyatrī by the Brahmanas.

MĀNDHĀTRI: a king, son of Yuvanāśhwa; had no son and was unhappy; the holy sages instituted a religious rite to procreate progeny for him. One night they placed a consecrated vessel of water upon an altar as a part of the ceremony. Yuvanāśhwa felt thirsty at night and drank this water which was endowed with prolific energy and conceived a child that came forth from his right side. The sages were worried who would suckle the child. Indra appeared and gave his finger for the child to suck. This child was named Māndhātri. He grew up and had 3 sons and 50 daughters, married his fifty daughters to sage Saubhati (see Siubhan).

MĀNDODARI: (i) the favourite queen of Rāvana, mother of Meghnād, (ii) a daughter of Māyi and Rambhī

MĀNGALĀ: (i) a servant maid of Pārvati; (ii) a goddess enshrined at Gangā, a mother goddess; (iii) Gaum; (iv) Lakshmi

MĀNGALA: (i) son of Shiva and Earth; identified with Kārtikeya, the God of War; (ii) Planet Mars.

MANIMĀT, MANIMĀN: a Yaksha devoted to Lalūpā; followed Sati going to her father's sacrifice; seized Bhṛgu at Daksha's sacrifice.

MANMATHA: the God of Love (see Kāma, Madana), identified with Pradyumna; a minor incarnation of Viṣṇu

MANONMANI. Dēvi with blue or black complexion and has a large face; carries the kapāla and the khadga, bestows wealth on her votaries and terrifies their enemies

MANORAMĀ: an Apsarā

MAÑTHARĀ: a woman attendant of Kaikeyi, the third wife of king Dasharatha. Mañtharā gave evil counsel to Kaikeyi with the result that Rāmacandra had to go into exile for 14 years (see Kaikeyi)

MANU. (i) the fourteen mythological progenitors of mankind. Each Manu rules over the earth for a period of one Manwantara. The first Manu was Śvāyambhuva who instituted the code of Manu which is the basis of the Hindu society. He sprang from Śvāyambhuva, the self-existent, i.e. Brahmi. Brahmi divided himself into two, a male and a female. The male was Virāj from whom the ten Prajāpatis or progenitors of mankind called the ten Mahāpis were produced; (ii) name of a Prajāpati, son of Vibhvan, father of Ikshwāku; (iii) daughter of Daksha; wife of Kashyapa; mother of Brāhmaṇi, Kshatryas, Vaishas, Shuḍras

MARA: an Asura

MĀRICA: son of Rākshasa Tāraka; interfered with the sacrifice of Vishwāmitra but Rāma prevented him by discharging his weapon against him which sent him 100 yojanas out to the sea; a minister of Rāvana, assumed the form of a golden deer and approached the hermitage of Rāmacandra. Sitā, seeing the golden deer, expressed a wish to possess it. Rāma went in pursuit of the deer and in his absence, Sitā was abducted by Rāvana (see Rāvana). Mārica was killed by Rāma and he resumed his Rākshasa form after death; a Prajāpati, became a Rākshasa by the curse of Agastya; connected with the Maruts.

MARICI: a mind-born son of Brāhmaṇi, born with Nārada; father of Kashyapa; married Kuttā, a daughter of Kardama; the chief sage of Vena's reign, responsible for punishing Vena; praised Shuva to destroy Tripuram.

MĀRISĀ (MĀRISHA): daughter of Sage Kandu and Apisā Premlocā who had been sent to beguile the sage as his austerities and devotions had started worrying Indra. Realising his voluptuous delusions, Kandu drove away Premlocā from the hermitage. On the way to her celestial abode, Premlocā wiped the perspiration from her forehead with the leaves of the trees she passed by. This perspiration was the child she had conceived from the sage. The trees received the perspiration as living dew, the wind collected the dew into one mass and Soma, the moon nurtured the dew into a lovely maiden who was named Mārisā, also called the daughter of Soma; given in marriage to the 10 Prācetas brothers for the generation of Daksha (see Kandu, Premlocā, Prācetas)

MĀRAKA. an Asura, one of the four sons of Shukra, a tutor of Prahālāda, sent by Shukra to help the Asuras but he joined the camp of Devas, the latter offered him a place in the sacrifice

MĀRKAÑDEYA: a Brāhmaṇi, author of MĀRKAÑDEYA PURĀNA, firm in his vow of celibacy; saw Puruṣa sleeping on a leaf of Vatavṛkṣha (*Ficus bengalensis*). Indra sent the God of Love and Apisā to disturb him but in vain.

MĀRTTĀNDĀ: the vedic god of Sun; the 8th child that Aditi discarded (see Aditi).

MARTYAMUKHA: a combined figure of a man and an animal.

MĀRUṬĀ: the God of Wind; appointed father of Bhima; with Agni appointed to destroy the Asuras; Soma escaped to the ocean; Indra ordered them to dry up the Ocean and they refused to incur this sin, hence were cursed to be born on earth; did so in one body as Agastya.

MĀRUTS: are the storm gods; born of Diti and Kashyapa; friends of Indra. They are armed with lightning and thunderbolts and ride on the whirlwind. Their number and stories connected with their birth vary considerably. Indra with his thunderbolt dashed the unborn son of Diti into 49 pieces and later in compassion converted them into Maruts. Their name sprang from the word 'Al-raqsh' (weep not), the words with which Indra addressed them. Another version of the

same story says that after Indra had dashed Diti's unborn son into 49 pieces, Shiva and Parvati saw them in their great pain and Parvati asked Shiva to transfer the lumps of flesh into boys. Shiva made them into boys of like form and age and presented them to Parvati as her sons and since then they are called as the sons of Rudra (see Diti); gods of the Vaivaswata epoch; descendants of Manu Vaivaswata; Indra being their overlord; requested Soma to give up Tārā to Bhṛaspati; nourished Bharadwaja abandoned by Māmatā and gave him to Bharata as his son (see Bharadwāj); helped Indra in the heavy downpour on Nandavraja, went with the gods to Dwārakā to request Kṛiṣṇa to return to Vṛkuntha.

MĀRUTI: Hanumān as the son of Māruṭa, the God of Wind.

MĀRUTŪVATI: a mind born daughter of Brahmā, one of the 10 wives of Dharmas; mother of Mīruts.

MĀTALI: Charioteer of Indra; attacked by Jambo in the Devasura war, went to Rāmacandra's aid in his battle with Rāvaṇa.

MĀTĀNGA: a Rishi in whose hermitage Shabari lived.

MĀTĀNGI: a daughter of Kroḍhavāsh and Kashyapa; mother of elephants

MĀTRAS, MĀTĀRAS. (i) the divine mothers, mother goddesses present in Varuna's sacrifice, nine in number, (ii) Mātrās created by Rudra to vanquish Andhaka Asura, felt hungry and thirsty and asked Shiva for food; the pangs of hunger were so great that they ate of the worldly beings; Shiva then thought of Niśīlā and praised him and the latter created a number of mother-goddesses to overpower them. All of them were blessed to be divine beings and help people to tide over difficulties when they would be remembered and prayed to; seven in number. (see Sapta-mātrikas)

MĀTSYA: (i) the Fish incarnation of Viṣṇu born to save the earth from a deluge. Once Manu Satyavrata found a fish in his waters of abhivana. As he was going to throw away the fish, the fish spoke to him in a human language and asked

for asylum from the bigger fish in the river. Manu put the fish in a pot but soon the fish outgrew the pot. He then put it in a pond which also the fish outgrew. The fish was then deposited in a river and finally into the ocean. By now Manu Satyavrata had realised the divine nature of this Fish. The Matsya warned the Manu of an impending deluge and asked him to build a big ark, put the seven Mahā-Rishis in it, along with the seeds of all creatures and when the deluge occurred, to be the ark, using the serpent Viṣuki as a rope to the horn of the Fish. Thus done, the Matsya propelled the ark through the rising waters, to the Himāvat range and to safety. Viṣṇu incarnated himself as Matsya, also to recover the VEDAS which had been stolen by the Asura Hayagrīva, (ii) a king, son of Vasu Upacara; born when the seed of the king fell into the river and was drunk by Matsya Ādrikā who was an Apsarā in a former birth (see Ādrikā).

MAUNEYES. (i) sons of Kashyapa, 60 million in number; dwelt beneath the earth and overpowered the Nīgās, (ii) class of Gandharvas.

MĀYĀ. (i) the architect of the Asuras; father of Mandodari, Rāvaṇa's wife, afraid of Rāvaṇa, he wanted to make friends with him; once Rāvaṇa was praying in the forest when he saw Māyā with his daughter Mandodari, Māyā had once lived with the Apsarā Hemā and after giving birth to this girl, Hemā had left Māyā. Māyā built three aerial cities of gold, silver and iron for the protection of the Asuras and constructed the divine Sabha. Being the Lord of Tripura, he took part with Bal in the Devasura war and fought with Vishvakarman, constructed a tank of medicinal waters to make the dead live and restored Viśidhyumili to life. Knowing of this immortalising fluid, Brahmā and Hari drank the whole of it. Shiva directed his arrows against the three cities and killed the Asuras and destroyed the three cities. Viśidhyumili and Tāraka were killed, but Māyā was let off, (ii) an Asura architect and a contemporary of Kṛiṣṇa. His son enslaved the gopas and hid them in a cave; Kṛiṣṇa rescued them. Freed from the forest fire of Khaṇḍava by Arjuna, he erected a Sabha for the Pāṇḍavas where Duryodhana mistook a floor for a sheet of water and had a nasty fall; (iii) an Asura, Lord of Talaatal region; won the grace of Shiva and attained Moksha. A follower of Vyāsa in his battle with Inṣṭa, wife Ratnabhā.

MĀYĀ, MĀYĀVATI: (i) illusion and unreality of worldly things personified as a female deity; identified with Dēvi; also called Māyādevi and Mahāmāyī; (ii) the superintendent of the kitchen of the demon Sañibara; discovered Pradyumna in the belly of a fish, brought him up and later married him. Since Pradyumna, the son of Kṛṣṇa is the embodiment of Kāma, the God of Love, she, his wife is identified with Kāmadeva's wife Rati (see Pradyumna); (iii) sometimes regarded as a daughter of Anrita and Nirputi, or Nikriti and mother of Mṛtyu and as a daughter of Adharma; (iv) Lakshmi.

MĀYĀVIN, a Rākshasī, son of Dundubhu, enemy of Bāli, challenged Bāli to a fight at midnight but got frightened on seeing Bāli and Sugrīva and hid in a cave, killed by Bāli.

MĀYUS the Kinnars

MEDHĀ: (i) a daughter of Daksha, wife of Dharmā, mother of Smṛti, (ii) a kālī of Brahmā, (iii) a Shakti

MEDHĀTITHI a vedic Rishi; carried to heaven by Indra in the form of a ram because the gods were pleased with his austerities.

MEGHANĀDA: (i) Rāvana's son, (ii) a name of Vighneshwara

MEGHAVAT, MEGHAVĀHAN: (i) a Dīnava; (ii) a name of Indra; served as calf when the gods milked the earth; as Vāyu or wind mixed up the garment of girl playing in a pleasure garden, especially those of Sharvūshī and Devayānt (see Devayāni); wife Shaci (see Indra).

MENĀ, MENAKĀ: (i) wife of Himavat; mother of Umā and Gaṅgā, (ii) an Apsarā sent to seduce Vishwāmitra; mother of Shakuntalā; was asked along with Urvashi and Rambhā to dance in the Sabha of Hiranyakashipu; (iii) a mud-born mother (see Vishwānuta, Shukuntala).

MERU-SĀVARNAS: (i) the 9th, 10th, 11th and 12th Manus who are the mud engendered son of a daughter of Daksha by himself and the gods Brahmā, Dharmā, Rudra; (ii) father of Menā, the Himālaya mountains. Viśnu, in his Vāmana avatār placed his second foot on Mt Meru.

MINJIKĀ: sprang from the seed of Rudra which was split upon a mountain; worshipped by those desiring offspring

MINJIKĀ a female Minjika.

MISRAKAS: an Apsarā; Bharadvāja asked her to welcome Bharatasena; danced before Bharata

MITHU son of Niśi, father of Janaka, born out of his father's dead body when it was churned.

MITRA means friendship and solidarity, son of Aditi, one of the Ādiyās, associated with Varuna. Varuna rules the earth by night and Mitra by day. His and Varuna's seed fell on seeing the celestial nymph Urvashi and from that were born Agastya and Vasistha (see Agastya), acted as milkman of the Devas to milk the cow earth when Rudra was calf, encourages the pious and virtuous and punishes the sinful, make men abide by their promise and associate together, possess the virtues of comradeship, truthfulness, honesty, sacredness of the word given and code of honour; enemy of violence and quarrels. His three sons by his wife Revati (Prosperity) are: Utsarga (Impulse), Arista (Ill-omen) and Pippala (Pleasure).

MODGALA: a Brāhmaṇa; on the death of Dasharatha, asked Vasistha in the Rajya Sabha to appoint another king

MOHINI: (i) the 13th avatār of Viśnu; took this form to delude the Asuras and deny them a share of the amṛta that was churned out of the ocean of milk; reappeared in that form before Śiva, at his request (see Hari-Hara); (ii) a Shakti

MRTYU: (i) Yama, the God of Death, born out of Brahmā, (ii) a mind-born mother.

MRGI: daughter of Kashyapa and Kroḍhavasha; mother of deer, antelopes etc

MUCKUNDĀ, MUCUKUNDA: a son of Māndhātri (Māndhātā); assisted gods in their wars against the Asuras and was granted a boon of uninterrupted sleep adding, that whosoever disturbed his sleep would be burnt to death. He slept in a cave where Kṛṣṇa led his son Kīlayavana, who because of this was burnt to death (see Kīlayavana). Kṛṣṇa appeared before Mucukunda and informed him of his being an avatār and the purpose of his incarnation.

of Katiṣa employed for preparing perfumes. Kṛṣṇa and Balarāma once asked her for the perfumes and she gave it to them. Pleased with her, Kṛṣṇa cured her deformity and made her a lovely maiden, and also called Trivakrā.

NAIRTAS, NAIRITTYA: imps, goblins or Rākshasas; sons of Revati and Pṛitāñi; followers of Kubera; overlord Skanda; give trouble to babies; belong to the South-West quarter.

NAKSHATRAS: 27 daughters of Daksha married to the moon, lunar asterisms.

NAKULA: fourth son of Pāṇḍu by his wife Mādrī; mythologically the son of Ashwin Niśatya; twin brother of Sahadeva, trained by Drona in the art of managing horses (see Mādrī).

NALA: (i) the king of Niśada, husband of Damayanti, (ii) a nephew of Hiranyakashipu, (iii) a vānar chief.

NALA-KÜBERA: a son of Kuvera and Rddhi; an attendant of Rudra; with his brother Manigriva, sported naked with the maidens in the river Gaṅgā. Niśada saw this and cursed them to become Arjuna trees (Teritunala Arjuna) for a 1000 divine years till Kṛṣṇa redeemed them (see Kṛṣṇa), cursed Rāvana to die if he seduced any woman because he had ravished his wife Raibhbī (see Rāvana).

NAMUCI: a son of Vipacīn, the Lord of the Asuras; a nephew of Hiranyakashipu; sided with Bali at the Devāsura war; Iḍra had once given him a boon that he would not be killed by day or by night, with a wet or with a dry thing, as the demon had spared his life when he had conquered the Asuras. But when Namuci's atrocities increased, Iḍra beheaded him at twilight which is neither day nor night and with the foam of water which is considered neither wet nor dry.

NAÑDA: (i) means joy, delight, happiness; a cowherd married Yashodā; brought up Kṛṣṇa as his own son (see Kṛṣṇa); (ii) name of Yudhiṣṭhīra; (iii) a Niśa; (iv) an attendant of Daksha; (v) son of Dhṛitarāṣṭra.

NAÑDA: Devi, born from the pleasures of Bhāradwāja; 4-armed, white complexioned, sits on an elephant (see Mahāśuramardīm). One hand is

in the varāda pose the other in the abhaya pose. The third and the fourth hand carries a lotus and an aṅkuṣha or a khadgi and a khetaka.

NAÑDANA: a messenger of Vasishtha; sent to bring back Bharata from his maternal uncle's home after the death of Daśaratha.

NANDI Shiva's bull, the son of Kashyapa and Surabhi, guardian of all quadrupeds; accompanied the Tāṇḍava dance of Shiva with music; joy personified as daughter of heaven or as wife of Kāma.

NĀNDINI: the cow of plenty born to Surabhi; belonged to Vasishtha.

NANDISHA, NANDISHWARA, Nandin: (i) a title of Shiva. According to a legend in the RAMĀYANA, Rāvana went to the bhāravans, the birth place of Kārtikeva. On the way he came across a dwarf of formidable appearance, dark coloured and with the face of a monkey. The dwarf asked Rāvana not to proceed further as Shiva was sporting in the mountains and not even a god was allowed to pass. Rāvana asked contemptuously who Shiva was and laughed at the monkey face of the dwarf. At this insult, the dwarf, who really was Shiva in disguise, cursed Rāvana to be destroyed by a host of monkey faced beings. At this threat, Rāvana pulled up the mountain where Shiva was and thus created a terrific quake which frightened Pārvati and she clung to her husband Shiva in anger pressed his big toe down and crushed the mountain which held fast the arms of Rāvana who uttered a terrifying cry which shook all creation. Rāvana on the counsel of his friends started propitiating Shiva and did so for 1000 years; (ii) an attendant of Skandī; son of Silāda.

NARA: (i) a god or Rishi connected with Niśayana with whom Arjuna is identified; (ii) Shiva; (iii) Gañghatvas.

NĀRADA: (i) a Devātī; son of Parameśthin, considered as one of the Prajāpatis; various stories connected with his birth; son of Kashyapa and one of Daksha's daughters; inventor of the Veena; the chief of the heavenly musicians; mainly associated with Kṛṣṇa; forewarned Karṇa of his death at the hands of Kṛṣṇa; (ii) son of Viśhvānuta; many legends connected

with him; cursed by Brahmā to lead a life of sensuality and subjection to women and to be an eternal wanderer; prayed to by Kaushalyā for the safety of Rāma during his period of exile. Married Sātyāya. He and his nephew Parvata cursed each other and Nārada for a while had the face of a monkey and Parvata could not enter heaven. Later the two compromised and withdrew their curses. Once Nārada advised Daksha to lead a life of ascetism which annoyed Daksha as he wanted to take part in the work of creation. Daksha wanted to curse Nārada but Brahmā and other divine sages pacified him and said that Nārada would be born as a son of one of his daughters. Nārada desired to know from Viśnu the greatness of his powers of illusion. Viśnu took him to a lake and asked him to take a bath in it. The bath transformed Nārada into a female who married King Tāladrhwa and had many children by him. Later Nārada was brought back to his normal self.

NARAKA: son of the Earth and Vipracitti, an Asura, nephew of Hiranyakashipu, carried away the ear-rings of Aditi and the umbrella of Varuna to Prāgyāyotīśa; demanded the Aśvavata of Indra; Kṛṣṇa at the request of the gods killed him and recovered the jewels; took away the ladies belonging to kings and saints to his heaven. These women were later taken by Kṛṣṇa as his wives but were in fact Apsarās (see Kṛṣṇa); (ii) son of Kashyapa and Kalka

NARAKĀSURA Born of Hati in his Boar incarnation when he raised the Earth, hence son of Earth; an Asura friend of Kamsa (see Narakā)

NARA-NĀRĀYANA two Rishis, sons of Dharmas and Ahirñśā or Mūrn, a daughter of Daksha. Their penances and austerities alarmed Indra and he sent celestial nymphs to disturb their devotions. Nārāyaṇa also called Satyādhipati took a flower and put it on his thigh and it became a damsel who far surpassed all the heavenly nymphs in beauty and charm. She was named Urvashi, because she was produced from the thigh (Uru) and was sent to Indra's heaven along with the other nymphs when they returned to heaven (see Urvashi)

NĀRĀYANA: (i) an appellation of Viśnu, the original first man, so called because Nara (waters) were his first place of motion, (ii) an incarnation

of Viśnu born to Dharmā and Murti. Urvashi was born of his thigh. (see Urvashi).

NARMADĀ: (i) an Apsarā who married her three daughters to Mīlyavāna, Sumāli and Māli respectively; (ii) Narmadā river personified as a water spirit or deity.

NARTAKĀRI: Shiva, the one who keeps the world rhythm

NĀSATĀYA one of the twin Ashwins, a son of Mārtandī or Surya, father of Nakula and Sahadeva, visited the hermitage of Cāyana and tried to seduce his wife

NATARĀJA Shiva, the Lord of the dance.

NAVADURGĀS Durgā worshipped in the form of nine figures, one seated in the middle and eight in positions corresponding to the eight points of the compass.

NAVAGRAHAS. the nine planets Surya, Caṇḍa, Bhauma, Buḍḍha, Shukra, Bṛhaspati, Shani, Rāhu and Ketu

NEMI (i) a Rākshasa asked by Bāli to refrain from battle with Vāmana, Viśṇu's avatār, (ii) a Sutapa god, (iii) son of Ikshwāku, a righteous king, cursed by Vasiṣṭha to lose his body.

NETRA a leader, (i) a son of Dharm, father of Kunti, (ii) son of Sumāli.

NIDĀGHĀ a Brāhmaṇa, son of Puhulya; disciple of Rābhu, received divine knowledge and obtained final liberation, initiated into jñāna by Rābhu

NIDRĀ: sleep produced at the churning of the ocean, a female form of Rudra. At the request of Brahmā, Indra took her with him when he visited Sri in Lankā. She put all the Rākshasas to sleep and left Lankā with Indra

NIGHNA. a son of Anamura, father of two sons Pranava and Shatrūjīt

NIKĀŚĀ. mother of Rāvana and carnivorous nymphs called Pishatāshans

NIKSHUMBHĀ: a consort of Surya.

NIKUMBHA: (i) son of Kuñbhakarṇa, a Rākshasā who fought against Rāma. From Brahmā he had received the boon of only dying at the hands of Viñu; killed by Rāma; (ii) son of Bala; (iii) a Brahmarākshas; (iv) a Ganesha who appeared in a dream to a Brāhmaṇa and asked his worship to be conducted at the city gates.

NILĀ. (i) son of Agni, a monkey ally of Rāma, (ii) a Pāndava warrior killed by Ashwatthāman, (iii) a Rākshasa resident in Sutalam; (iv) one of the five sons of Yadu.

NILĀ. (i) a daughter of Keshini, a low type of Rākshast, gave birth to Kshudra Rākshas of the Nila clan, (ii) also called Kamalā, is a consort of Viñu, holds a Veerā and a Lotus

NILAKANTHA an epithet of Śiva as his throat was blue. To save the creatures from extinction, he swallowed the poison Kālukūta produced at the churning of the ocean of milk. Pārvati got alarmed for his life and held his throat and the poison stayed there and turned his throat blue.

NILAKANTHĪ one of the nine forms of Durgā, bestower of wealth and happiness, four armed, carries the trishula, khetaka, a drinking vessel and the fourth hand is in the varada pose.

NIMI: (i) 12th son of Iksuwaku; solicited the service of Vasiṣṭha for performing a sacrifice; Vasiṣṭha asked Nimi to wait till his return from Indra's sacrifice. But Nimi got the sacrifice done without waiting for Vasiṣṭha. Finding this on his return, Vasiṣṭha cursed Nimi. Nimi in turn cursed the sage and cast off his body. The body was preserved for seven days, after which the sages requested the gods to restore the body to life but Nimi refused to return to the bondage of his body. The gods suggested that Nimi should live in the eye-lids of all beings but the sages were afraid of anarchy if this happened and churned the body of Nimi for a son and thus was born Janaka Vaideha; (ii) a commander of Tāraka's army, had a chanot of elephants; found out that the Sun-god was making the Asuras look like the Devās and thus getting them killed; threw darts on Janārḍana; sent Cakra against Kṛṣṇa; fought with Dīkpālakas, Kṛṣṇa and Indra; (iii) son of Dattatrey; (iv) son of Dāhḍapāṇi, (v) a Dānava.

NIPUNAS: a group of Pishācās with hanging ears, eye-brows and noses, dark brown in colour; move both visibly and invisibly.

NIRGUNĀ Śivā, a goddess, devoid of attributes, personified energy of Śiva.

NIRRATA. Lord of Elves, ghosts and night wanderers, worshipped to gain victory over their enemies, Nairitas are the descendants of Nirṛti attached to Kuvera

NIRRITI (i) death personified as a goddess, a Vedic goddess presides over decay, disease, dissolution and death, arose from the churning of the ocean of milk before Lakṣmi arose and therefore, her elder sister. She lives in the sacred Fig tree and every night Lakṣmi visits her. Wife of Adharma mother of Mṛtyu, Bhaya, Mahābhaya. To her realm belong dice, women, sleep, poverty, disease and troubles

NIRRITI (i) one of the eleven Rudras with sword; Lord of directions, Dīkpāla and a Rākshasa who worshipped Laiṭā, (ii) God of the South-West, worshipped for the destruction of the foe; issued from the arms of Brahmā, (iii) Son of Kashyapa

NISĀDA: the black and dwarfish man that came from the churning of the thigh of the dead Vena by the sages; the ancestor of the Nisādas, a Vindhyan tribe; (ii) a son of Visudeva, (iii) 20th kalpa Prajāpati, performed austenities controlling the senses for a 1000 divine years till his father Brahmā said, 'refrain from it'. Hence the name Nisāda; (iv) a son of Janamejaya.

NIŚKRIYA: a class of heretics

NIŚTIGRĪ: mother of Indra

NISHUṂBHAI the son of Gavēśī; took part in the Devāsura war between Bali and Indra; fought with Bhadrakāli; killed by Yognādā or Durgā.

NISUṄDA: a son of Hṛida; father of Suṅda and Upasunda.

NITUMDA, NETUMDI: a class of Pishācās with bulging bellies, long noses, hanging abdomen, short statured and eaters of Tila (Sesamum).

NIVĀTAKAVACAS: the sons of Samīkṣā; could not be slain by the gods, Gāndharvas, Nāgas, Rākshasas; flourished in the age of Prahlāda. A Dānava group of Rasātulas; resident in Hiran-yapura; took part in the Devāsura war between Bali and Indra; fought with the Maruts, defeated by Arjuna.

NIYAM-YAMA: means restraining, checking, controlling, limitation, restriction, necessity and law personified as a son of Dharmta and Dhṛti

NIYAM-YATI: (i) the fixed order of things, destiny, fate, personified as a goddess, Niyati and Āyat regard as daughters of Meru and wives of Dhṛti and Vighñāta, (ii) Durgā

NRĀNTAKA: (i) a leader of Rākshasas, killed vāṇis cruelly; got killed by Dwividh; (ii) son of Rāvana, expressed sorrow at the death of Kuṇḍakarna; fought valiantly in the battle between Rāma and Rāvana, killed by Angid

NRDEVA: father of Pranuji, god incarnate

NRGA: a son of Ikshwaku, father of Vasu; liberal in his gift of cows. Once a cow belonging to a Agnihotri Brāhmaṇa got mixed up with the herd and ignorant of this, he made a gift of it to another Brāhmaṇa. The owner was not prepared to accept another one in its place, nor would the

second Brāhmaṇa part with it. For this unrighteous act, he was sent by Yama to live as a lizard in a well till Kṛṣṇa lifted him up and he was transformed into a celestial (see Kṛṣṇa).

NRITYA: means dancing, acting, singing; (i) name of Shiva; (ii) one of the Matsis attendant on Skandā.

NRSIMHA, NRHARI, NARAHARI, NARASIMHA (i) the man-lion form assumed by Viśnu to kill the demon Hiranyakashipu who had been made invulnerable to god, man and beast by the favour of Brahmā. He could not be killed by day or by night, neither inside nor outside the palace. The demon's son Prahlāda was a devotee of Viśnu and his father made many attempts to kill him but Prahlāda escaped miraculously every time. Contesting the omnipotence of Viśnu, the demon struck the stone pillar in his hall and asked Prahlāda if Viśnu was present in it. Just then Viśnu came forth out of the pillar as Nṛsimha, half man, half lion, the pillar was neither inside nor outside the palace, at sundown which was neither day nor night and tote the Daitya king to pieces

NYAGRODHA: (i) means growing downwards, the Indian Fig tree; (ii) son of Krīṣṇa; (iii) son of Ugrasena.

O

Ośadhi: a goddess enshrined at Uṣṭarakuru

P

PADMĀ, PADMĀVATI: a name of Lakshmi or Shī.

PADMĀNĀBH: Viśnu.

PADMĀ-PRIYA: goddess Manastū; wife of Jarat-karū.

PADMABHŪT: Brahmā in the thousand petalled Lotus that came out of the navel of Viśnu; resembled the Earth.

PĀŚĀNDAS (PĀKHAÑDINS): Deities of Kites, Vultures, Cranes and Banyān trees (*Ficus bengalensis*), not accepted by the Aryan religion; shine

in Kaliyuga and oppose vedic religion; created by Indra; followers of Shiva because of Bhrgu's curse; of two kinds: one remains naked and the others wear red clothes; vanquished in the Devasura war.

PĀMSHAVA (PĀMSUS): a clan of Pishācas having arms above and throwing dust from their bodies.

PĀNCAJANYA: (i) a demon who lived in the sea in the form of a sea shell, was killed by Kṛṣṇa for having seized his tutor Sāñcīpani's son (see Sāñcīpani). Kṛṣṇa used the conch shell as a horn, (ii) a son of Śigara, (iii) father of Añshumān and father-in-law of Yashodā.

PĀNINI: an inspired munī; grandson of Devala, mother's name Dikṣi, an eminent grammarian and author of several works.

PĀNCĀLA: a Yaksha sent by Brahmā with the goddess of Night to the Vindhyaś to serve her as a servant.

PĀNCĀLI: another name of Draupati, being the daughter of the king of Pāncala.

PANCHAMUKHA: Brahmā developed four more heads to continue to see his daughter Shatarupā as she went round him in salutation. For telling the lie that he saw the beginning of effulgence of light of Shivalinga, Shiva removed one of his heads and he became Caturmukha.

PĀNCĀNANA: an epithet of Shiva as the five fire, ruler of five directions of space, of the five elements, of the five human fates, of the five senses and all that is ruled by number five. His four extra heads developed so that he could continue to look at Apsarā Tilottamā when she went round him in salutation.

PĀNCASHARA (PAÑCABĀNA): an epithet of Mīdhava, the God of Love. His dart is the twig of mango (*Mangifera indica*); his standard is the Fish; his wife is Rati and his friend Madhu is spring.

PANIS: false, evil-speaking, unwootshipping Dasyus or envious demons used to steal cows and hide them; stole the cows recovered by Saramā (see Indra).

PĀNDU: son of Vyās by Ambikā, the widow of Vicitravīrya; brother of Dhṛitarāstra and the father of the Pāndava brothers; wives Kuṇti and Mādrī. He was cursed to die when he consummated the marriage (see Kindama) and to avoid this, he retired with his two wives to a forest, leading a life of an ascetic, tempted by Mādrī one day, he broke his vow of brahmacharya. The curse took its effect and he died, Mādrī committed Sati on his funeral pyre (see Mādrī). His sons were called Pāndavas or Pāndus and mythically were the sons of various gods.

PARAJANYA: (i) a vedic deity, god of rain, later regarded as the guardian deity of rain and clouds; (ii) Indra; (iii) Aditya.

PARAMESHWARA: a name of both Shiva and Viṣṇu.

PARAMESHWARI: Shakti or Lalitā enshrined in Paṭṭala.

PARAMESTHĪ: (i) an epithet of Brahmā; (ii) married the daughter of Daksha; father of Nīrada.

PARĀSHARA: a vedic Ṛshi; disciple of Kapilā; son of Shakti (Shakti) and Adṛṣṭyaānī, wife Kālyā; had a child by Satyavati before she married Shantanu, child named Kṛṣṇa Dwaipāyāni (see Satyavati, Shantanu, Bhīṣma, Accodī).

PARASHURĀMA: a descendant of Bhṛgu; considered as the first Rāma, the sixth incarnation of Viṣṇu; a Brāhmaṇa by birth; fifth child of Jamadagni and Renukā. He alone out of his five brothers agreed to behead his mother at the command of his father as the mother had entertained impure thoughts. The father pleased with the obedience of his son, offered him a boon and Parashurāma asked for the restoration of his mother's life in all its purity and no recollection of the past impure thoughts she had (see Renukā). Once a Kshatriya king Kārtavīrya of 1000 arms visited his father's hermitage and in the absence of Jamadagni was hospitably looked after by Renukā. But despite of that, at the advice of his minister Candragupta, he carried off the sacrificial calf of Jamadagni. This infuriated Parashurāma and he vowed vengeance on the

entire Kshatriya race and 21 times cleared the earth of Kshatriyas (see Caṇḍragupta); incensed at Rāmacāntaka for breaking the bow of Shiva at Sītā's Swayamvara, challenged Rāma to a duel but was defeated; presented with an axe (Parashu) by Shiva (see Jamadagni, Kāmañjhenu, Kārvirya).

PARĀVASU: see Raibhya and Yava-kru.

PARIKSHIT: son of Uttara and Abhimanyu; grandson of Arjuna; killed by Ashwathāman while still in his mother's womb; born dead but revived by Kṛṣṇa; succeeded Yudhiṣṭhīra to the throne; cursed to die by snake bite.

PARIVRITTĀ: a daughter of Rāma brought forth oyster, conch, aineya, shatubha and different kinds of poisons like Kālakūta.

PĀRTHA: son of Pṛthī or Kuñči. Though the name is applicable to all the sons of Kuñči, it is usually Arjuna who is called thus.

PARVATI: a Devaśī; told Nṛga about his having incurred the curse of the Brāhmaṇas and left for Brahmaloka immediately.

PĀRVATI: is Umā, wife of Shiva; daughter of Himavat and Meni, practised severe austerities to win Shiva as her husband (see Dēvī, Apasmī); attained half the body of Shiva by virtue of the 108 names of Dēvī (Ambī); went with Shiva to look at Mohini form of Viññu, prayed to by Rukmini to get Kṛṣṇa as her husband; chief of the elves and spirits that wander about the earth; leader of Shiva's attendants, worshipped for wealth and prosperity. She carries in her hands the akshamālā, an image of Shiva, an image of Ganesha and the kamandalu or she carries the padma and the akshasutra in 2 hands, and 2 hands are in the varāṇa and abhaya poses.

PĀSHU-PATI: (PASHUBHARATA): (i) a name of Rudra or Shiva as the Lord of all Creatures, brought to earth the arts of music, dancing and dramatic art. According to the SHATAPATĀRA BRAHMĀNA, Rudra agreed to be born in order to punish Prajāpati for casting lustful glances on his own daughter. Rudra took the form of an animal and attacked Brāhmaṇa; (ii) presiding deity fire; wife Sviñhī; Shiva in this form is the embodi-

ment of fire.

PĀTAÑJALI: the founder of the Yoga philosophy.

PAULOMA: a powerful, ferocious and cruel Daitya or demon born to Pułomā and Kashyapa; killed by Arjuna.

PAUÑDRIKA: a pretender, set himself in opposition to Kṛṣṇa; being a Vāsudeva, assumed the insignia and style of Kṛṣṇa; killed by the latter.

PAURAVAS: descendants of Puru of the Lunar race.

PĀVAKA: means pure, clear, shining; a name of Agni, Surya and other gods.

PAVANA: God of Wind; father of Hanumān.

PHĀLGUNA: Arjuna.

PINĀKI: (i) the bow of Shiva is Pināki; hence Shiva is Pināki, (ii) one of the 11 Rudras; an epithet of Maheshwara; married San; has the bull for his riding animal; guardian deity for the north-east.

PINGALĀ: reddish-brown, yellow, gold coloured; a name of (i) Shiva's attendant; (ii) Surya; (iii) a Yaksha; (iv) a Dānav; (v) a serpent demon.

PISHACĀS: are evil spirits; semi-divine beings governed by Shiva, three steps inferior to the Rākshasas; harass children; blessed by the Creator to assume any shape at will; move about at Sandhyā time (dusk); frequent deserted places, road crossings, doorways, trees or roadsides, etc.; Pāñcāñani ganas are 16 in number.

PISHĀCI: a female Pishaca.

PISHITĀSHAN (PISITĀDAS): carnivorous imps, aerial beings with hands and feet at the back, live on the blood shed in the battle field.

PITĀMAHA: Bhīṣma, the paternal grandfather; a patriarch.

Pramadavārā as wife for Ruru (see Pramadavārā).

PRAMATHAS: Fiends attendant on Shiva; companions of Skandha.

PRĀPTI: (i) power of obtaining everything; one of the attributes of Sharībhū; (ii) wife of Sīma; (iii) daughter of Jarāsandha; wife of Karisa.

PRASATYA: a leader of Rākshasas; Hanumān visited his palace and burnt it; warned Rāvana of the impending war between him and Rāma unless Sītā was returned, assured Rāvana that single handed he could destroy Rāma's monkey host; instigated Rāvana and told him that he should be the sole ruler of Lankā; on Rāvana's order went to Kubera and demanded Rāvana's wealth of him; informed Rāvana that Kubera had left Lankā; sided with Rāvana in his battle with Kubera; fought with Arjuna and got killed.

PRASENA: a son of Nighna, brother of Satrajit; killed by a lion because of the Syamantaka jewel in his possession.

PRASUSRUKA: son of Manu; father of Amba-fish.

PRASŪTI: daughter of Manu; wife of Daksha.

FRATĪPA: father of Shaftanu; accepted Gangā as his daughter-in-law; Mahibhisha chose to be born as his son Shaftanu.

PRATYUŚĀ: a female attendant or consort of Surya.

PREMLOCĀ: a heavenly nymph sent by Indra to beguile sage Kanḍu; bore him a daughter called Mārisī (see Mārisī).

PRETA: evil spirits and ghosts who after having left the world of living beings but not having reached liberation or re-incarnation into new beings; attendants of Shiva; are themselves in a state of suffering or in constant pain, haunt cemeteries and crematoriums.

PREYĀ: wife of Aḍbhuta.

PRITI: (i) wife of Kīmīdeva, the God of Love;

(ii) daughter of Daksha; wife of Pulastya; (iii) wife of Aṅgiras.

PRIYAVRATA: a son of Brahmā and Shatarupā; married Barhiśīṇī, daughter of Vishwakarman.

PRISNI: (i) a Vedic goddess representing the mottled storm cloud; (ii) earth as the mother of Maruts; (iii) Devaki in the epoch of Śvāyambhuva Manu; was engaged in ṭaras with her husband for 12,000 divine years and to them was born Hari called Pṛṣṇigarbha; a class of Rāsis; (iv) wife of King Sutapas who in an earlier birth was Devaki, the mother of Kṛṣṇa.

PRITHĀ: a name of Kunti.

PRITHIVI: conceived as a wife and usually shown with her husband Dyavā (heaven). The heavens bring rain and the earth bears the seeds; earth personified and endowed with a motherly trait; identified with Sūrya and Kṛṣṇa; when Mahādeva asked who was to receive his seed for the birth of Skaṇda, the gods mentioned Prithivi's name, cursed by Urmī to remain childless; was prayed to by Kaushalyā for the protection of Rāma during his exile; kept fresh the flowers fallen from Sītā's hair when she was abducted by Rāvana, received Sītā back in her womb (see Sītā).

PRITHU: a mythical king, sprang from the right hand of Vena (see Vena). During his reign the earth yielded crops in plenty, kusa grass was of gold; when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gāndharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Shukra was his priest; Vālakhilyas his counsellors; the Sāraswitas (see Sāraswati) his companions; Garga his astrologer; Suta and Māgaḍha his panegyrists; was the first Kshatriya king; from him the earth came to be called Prithvi; considered as the 9th incarnation of Viṣṇu.

PULĀHA: one of the 21 Prajāpatis and one of the ten mind-born sons of Brahmā, born of his navel; married Kardama's daughter Gati; praised Shiva to destroy Tripuram; father of tigers, Kumipuras, lions, Yakshas, etc.; came to the sacrifice of Parashara to save Rākshasū; visited Bhūma

PITĀMBARA: (i) Viśnu, the yellow robed; (ii) Buddha.

PITR: the first progenitors of the human race, ancestors burnt or buried with proper rites are considered equal to gods as they become immortal and share in the life of gods.

PĀVAN: a spiritual daughter of Barhiśad Pāṭīṣ; wife of Vedaśurī.

PĀVARA. fat, stout; one of the seven Rāśis under Manu Tāmasa.

PĀVATĪ. the mind-born daughter of Put ᄑ Dharma Murtidharas, became the wife of Śbuka who was the son of Kṛṣṇa Dwarpāyana; mother of Kurumati

PRABHĀ- means splendour, radiance, beautiful, (i) light personified as the wife of Surya or as the wife of Kalpa, mother of Prātar, Mañghayamīna and Sāyāṁ; i.e. morning, midday and evening; (ii) Durgā, (iii) a sage of the race of Atri, (iv) daughter of Swarbhānu, wife of Ayu; mother of Nahuṣa; (v) one of the Devis serving Soma, (vi) one of the Matīs attendant on Skanda.

PRABHĀSA: (i) one of the 8 Vasus; (ii) son of Prajāpati Prabhāṭa; his wife was the sister of Brhaspatī; their son was Vishwakarman.

PRĀCETASAS (PRACETAS): (i) collective name of 10 sons of Prācīnabharīśa and Sāmudri; burnt all the plants as the earth was overgrown with vegetation till Viśnu offered Māñṣī as a wife to them; gave birth to Daksha (see Kandu); (ii) a Prajāpati after Āṅgiras

PRADHĀ: daughter of Daksha; wife of Kashyapa; mother of 8 or 13 Apsarās and 10 Deva-Gandharvas.

PRADA: means beautiful to behold; a name of a Gandharva.

PRADYUMNA: son of Kṛṣṇa and Rukmīni; manifestation of Kāmādeva, the God of Love; reborn as Pradyumna after being reduced to ashes by Shiva's fiery glance; was carried off by the demon Sāmbara when only six days old and thrown into the sea. He was swallowed by a fish who on being caught was brought to the

palace of Sāmbara. When the fish was cut open, Pradyumna was discovered. Māyādēvi of Sāmbara's household took care of him and married him. Māyādēvi was a personification of Rati, the goddess of desire and Kāma's wife; Pradyumna was killed in a drunken brawl at Dvārakā in the presence of his father (see Māyāvatī).

PRAGASHA: a Rākshasi who threatened to devour Sītā if she did not accept Rāvana.

PRAHLĀDA son of a Daitya Harunyakashipu, father of Bali, devotee of Viśnu, Viśnu took the Nṛsimha avatār to save him from his father (see Hiranyakashipu)

PRAJĀPATI (i) a progenitor or a creator; the Lord of all creatures, mostly identified with Brahmā; issued from the primordial egg, (ii) an honourable appellation of the king, (iii) father of the Vasus; (iv) Shiva, (v) Viśnu; (vi) title of various Rāśis

PRAJĀPATYA. a man who arose out of Dasharatha's yajña. He carried a golden bowl full of milk-rice pudding and asked Dasharatha to give it to his queens so that they begot sons

PRAKĀSHA: messengers of Viśnu.

PRAKRITI; Nature, personified will of the Supreme prototype of the female sex; identified with Māyā or illusion.

PRALAMBHA: an Asura son of Danu; friend of Kāthā; killed by Kṛṣṇa.

PRAMADAVARĀ (PRISHADAVĀRA): wife of Ruru; daughter of Vishwavasu and Apsarā Menakā; brought up by Rāsi Stholakesha; killed by a snake a few days before her marriage; Ruru was inconsolable; Vishwavasu, the king of the Gandharvas and other gods obtained from Dharmā, the God of Justice, her life back on the condition that she would be resuscitated back to life against half of Ruru's unlived life. Ruru agreed and married Pramadavarā.

PRAMĀTI: (i) an incarnation of Viśnu; (ii) an Asura minister of Vibhūṣaṇa; took the form of a bird and found out the strength of the Rākshasa army; (iii) son of Cyavana and Sukanyā; father of Ruru by Apsarā Ghṛtāci; demanded

Pramadavarā as wife for Ruru (see Pramadavarā).

PRAMĀTHAS: Fiends attendant on Shiva; companions of Skanda.

PRĀPTI: (i) power of obtaining everything; one of the attributes of Shambhu; (ii) wife of Sīma; (iii) daughter of Jarāsandha; wife of Kāntsa.

PRASATYA: a leader of Rākshasas, Hanumān visited his palace and burnt it; warned Rāvana of the impending war between him and Rāma unless Sītā was returned; assured Rāvana that single handed he could destroy Rāma's monkey host; instigated Rāvana and told him that he should be the sole ruler of Lankā, on Rāvana's order went to Kubera and demanded Rāvana's wealth of him, informed Rāvana that Kubera had left Lankā; sided with Rāvana in his battle with Kubera; fought with Arjuna and got killed.

PRASENA: a son of Nighna; brother of Satrajit; killed by a lion because of the Syamañtaka jewel in his possession.

PRASUSRUKA: son of Manu; father of Ambatish.

PRASŪTI: daughter of Manu, wife of Daksha.

PRATÍPA: father of Shahtanu; accepted Gangā as his daughter-in-law, Mahābhisha chose to be born as his son Shahtana.

PRATYUŚĀ: a female attendant or consort of Surya.

PREMLOCĀ: a heavenly nymph sent by Indra to beguile sage Kanādū; bore him a daughter called Mārisī (see Mārisī).

PRETA: evil spirits and ghosts who after having left the world of living beings but not having reached liberation or re-incarnation into new beings; attendants of Shiva; are themselves in a state of suffering or in constant pain; haunt cemeteries and crematoriums.

PREYĀ: wife of Ajabhīta.

PRITI: (i) wife of Kāmādeva, the God of Love;

(ii) daughter of Daksha; wife of Pulastya; (iii) wife of Angirasa.

PRIYAVRATA: a son of Brahmā and Shatarupā; married Barhiśmatī, daughter of Vishwakarman.

PRSNI: (i) a Vedic goddess representing the mottled storm cloud; (ii) earth as the mother of Maruts; (iii) Devaki in the epoch of Śvāyatiibhuva Manu; was engaged in TAPAS with her husband for 12,000 divine years and to them was born Hari called Pṛsnigarbha; a class of Rāis; (iv) wife of King Sutapas who in an earlier birth was Devaki, the mother of Kṛṣṇa.

PRTHĀ: a name of Kuntī.

PRTHIVI: conceived as a wife and usually shown with her husband Dyavā (heaven). The heavens bring rain and the earth bears the seeds, earth personified and endowed with a motherly trait; identified with Surya and Kṛṣṇa; when Mahādeva asked who was to receive his seed for the birth of Skanda, the gods mentioned Prthivi's name; cursed by Umā to remain childless; was prayed to by Kaushalyā for the protection of Rāma during his exile, kept fresh the flowers fallen from Sītā's hair when she was abducted by Rāvana; received Sītā back in her womb (see Sītā).

PRTHU: a mythical king, sprang from the right hand of Vena (see Vena). During his reign the earth yielded crops in plenty, kusha grass was of gold, when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gandharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Sbukra was his priest; Vālakhilyas his counsellors; the Sāraswatas (see Sāraswata) his companions; Garga his astrologer; Suta and Mīgadha his panegyrists, was the first Kshatriya king; from him the earth came to be called Prthivī, considered as the 9th incarnation of Viṣṇu.

PULĀHA: one of the 21 Prajāpatis and one of the ten mind-born sons of Brahmā, born of his navel; married Karṇamā's daughter Gati; praised Shiva to destroy Tripuram; father of tigers, Kumārūśas, lions, Yākshas, etc.; came to the sacrifice of Parīshara to save Rākshasīs; visited Bhiṣma

while he lay on his bed of arrows.

PULASTYA: (i) the fourth Prajāpati after Kratu; one of the mind-born sons of Brahmā; ancestor of Kuvera, Rāvana, Rākshasīs, monkeys, kinnaras, yakshas; (ii) a name of Rāvana; (iii) one of the seven sages; married Kardama's daughter Havirbhū; father of Agastya and Vishravas; prevailed upon Parashara to end his Rākshasa sacrifice, came to the investiture of Skanda, visited Bhīṣma on his arrow bed, Vishwā was his mind-born son, born as a result of a curse. Once Pulasta was residing in the hermitage of Rajasī Tṛṇavindu. Many maidens used to disrupt his penances and he cursed them saying that in future any girl who stood before him would become pregnant. The daughter of Tṛṇavindu did not hear the curse and went before him and became pregnant. On finding out his daughter's condition, Tṛṇavindu requested Pulasta to marry her. Thus was born Vishwā. (see Tṛṇavindu).

PULOMĀ: (i) a daughter of Vaishvānara and wife of Kashyapa (Matici), her progeny after her were called Paulomās; (ii) wife of Bhṛgu, first betrothed to Pulomān. In Bhṛgu's absence the Rākshasa Pulomān abducted her away and her child Cyavana dropped from her womb and Pulomān was instantly converted to ashes (see Cyavan).

PULOMĀN: father of Shaci, wife of Indra. Indra killed Pulomān to prevent him from cursing him as he had ravished his daughter and carried her away; an Asura, son of Danu, followed Vṛtra in his battle with Indra; fought with Amla or Agni in the Devisura war; abducted Pulomā, wife of Bhṛgu (see Pulomā).

PUNDARIKĀKSHA: Vāyu as the lotus-eyed.

PUNDRIKĀ: an Apsarā, danced before Bharata at the request of Bharadwaja.

PŪRANA: (i) a Kaushika and a sage, a son of Vishvāmitra (ii) a gana of the Pishācis, plump and lovers of deserted residences with downcast eyes, dwarfish; (iii) Shiva.

PURĀNDARA: Indra of the Vaivasvata epoch, 1000 eyed.

PUROCANA: messenger of Duryodhana sent to burn the house of lac built for the Pāṇḍavas on the orders of the Kauravas; got burnt in it by Bhīma as his intentions were discovered in time.

PURU: means much, many, abundant; (i) the ancestor of the Kauravas and the Pāṇḍavas, sixth king of the Lunar race, youngest son of Yayāti and Sharmisthā, agreed to take on the curse of old age pronounced on Yayāti by Shukra (see Yayāti). (ii) son of Manu Cākshusa and Nadvatā; (iii) descendant of Iksvāku

PURUŚA the Supreme Being as the original eternal man, identified with Brahmā, Viśnu, Shiva.

PURUŚA-NĀRĀYANA Brahmā, the original male

PURUSA (i) a leader of Khara's armies; attacked Rāma, (ii) son of Cākshusa Manu; (iii) name of Garuda.

PURURAVĀŚ: also called Aila, Aida; parentage contestable; believed to be the son of Budha and ill, mythic beings connected with the sun and the dawn; got enamoured of Apārā Urvashi. She agreed to live with him on the condition that she never saw him undressed. Many years passed and the inhabitants of SWARGA were anxious for her to return to heaven. Aware of Urvashi's condition for living with Pururavāś, they brought a flash of lightning at night when he was undressed which revealed him to her in his nakedness. She left him and went back to heaven.

PURUŚOTTAMA: a superior man; Supreme Spirit; a title of Viśnu.

PŪṢĀN (PŪṢĀ): (i) a vedic deity of undefined character; identified with the sun; also called Pūṣan; (ii) the name of a god, of a division of a day; Vasu; (iii) a son of Aditi, childless; laughed at Shiva at Daksha's sacrifice; deprived of his teeth; (iv) an Āditya, the name of the sun; (v) the god on the brows of the Viśwā avatār of the Lord when he showed his true form to Bāhi, woosnapped by Daśādīns; present at the birth of Arjuna; fought with Kṛṣṇa and Arjuna; came to the investiture of Skandha. Associated with Bhaga and Indra; protects animals and men from the dangers of the road; guides the dead; god of cattle, fecundity and herds; associated with

semen and marriage ceremonies; nourisher of all the creatures created by Prajāpati; brother of Indra; lover of his sister Suryā; perpetuates the cycle of day and night; he is toothless and feeds on gruel and is therefore, called Karmabhāda, the gruel eater. Reasons for his being toothless are many. (a) Rudra excluded from Daksha's sacrifice, pierced the offering with an arrow. A portion of this offering was taken by Pūṣā which broke his teeth; (b) another story says that he lost his teeth while eating the offering in a sacrifice held when Rudra attacked Prajāpati Brahmā to prevent him from committing incest with his daughter; (c) In the MAHĀBHĀRATA, Rudra ran upto the god in rage at Daksha's sacrifice and with his foot broke Pūṣā's teeth, (d) in the PURĀNAS, Virabhadra, a manifestation of Shiva broke his teeth. Also called Aguhya, meaning, not to be concealed.

PUŚKARA: (i) brother of Nala to whom the latter lost his kingdom; (ii) son of Bharata and thus a nephew of Rāmacandra; (iii) Kṛīṣṇa; (iv) son of Varuna

PUŚPADĀNTA: the chief attendant of Shiva; cursed by Shiva to become a mortal for listening

to his conversation with Pārvati and talking about it afterwards; given to Skandha as a companion; the emissary of Shiva sent to the Dānava Shāṅkha-cuda with a request to return the kingdom of Gods or else to face destruction.

PUŚPOTKATA: a Rākshasi; daughter of Sumāli and Ketumati, mother of Rāvaṇa and Kuñibharanya.

PUŚTĪ means a well nourished condition, plumpness. (i) daughter of Daksha, wife of Dharmarāja; gave birth to Smaya; (ii) a Shakti, (iii) a goddess enshrined at Devaśiruvana (a forest of Cedar deodar), (iv) one of the 16 matrikas; (v) wife of Ganesha, (vi) form of Sharadā; (vii) form of Dakshīyām.

PŪTANĀ: (i) a female Rākshasi; daughter of Bali; tried to suckle infant Kṛīṣṇa to death but was herself suckled to death by Kṛīṣṇa, (ii) one of the mātṛis attending Skanda; (iii) a Yogi; (iv) a disease in children.

PUSTI: (i) son of Vāsudeva and Madirā, (ii) a god of the Rohita gana, a son of Dhruva

R

RĀDHĀ, RADHĪKĀ: (i) foster mother of Karna; (ii) wife of a cowherd Ayanaghosha; the favourite mistress of Kṛīṣṇa; worshipped as an incarnation of Lakshmi; a mythical character of a human soul drawn to the pure divine love of god; also identified with Dakshīyām.

RAGHU, RAGHUPATI: a king of the Solar race; son of Dilipa; father of Aja; grandfather of Dasharatha; great grandfather of Rāmacandra.

RĀHŪ & KETU: (i) a planet; (ii) a Daitya, son of Vipraciti and Simhikā; brother of Māyi, causes the eclipse by periodically swallowing the moon and the sun, thus obscuring their rays; has four arms, lower part ends in a tail. When the amṛta was churned from the milky ocean, he impersonated as a god and drank some of the nectar and was thus immortalised before the sun

and the moon discovered the fraud. As a punishment, they cut off two of his arms and head. His head is represented by that of a dragon and the lower part of his body by a tail which is called Ketu. To avenge the sun and the moon, he periodically swallows them. In astronomy, Rāhu is the ascending node and Ketu the descending node. Rāhu is the guardian of the South-West quarter.

RĀHULA: son of Gautama Budḍha who is considered as one of the avatars of Viñu.

RAIBHYA: a sage; friend of Bharadvāja; had two sons called Aravasu and Parāvasu. Bharadvāja's son Yavakrīta attempted to seduce the daughter-in-law of Raibhya. Raibhya created a Rākshasa who slew Yavakrīta. Bharadvāja cursed Raibhya to be killed by his elder son. As a result

of the curse, Parāvasu mistook his father for an antelope as he was walking at night covered with the skin of an antelope and killed him, Parāvasu's brother prayed for the remission of his brother's guilt inspite of Parāvasu unfairly charging his brother for the crime. The gods pleased with Parāvasu's devotion restored Raibhya to life and drove away Parāvasu; among the Rāis who visited Bhūśma on his bed of arrows.

RAIVATA: (i) son of Rava and Ravata, had a daughter called Revati who was so beautiful that he did not consider mortals worthy of her. To find her a husband, he approached Brahmā and on his advice bestowed her upon Balārāma; (ii) son of Surya, also called Raivanta.

RĀJAMĀTANGI: a goddess of black complexion, seated on rubies with legs resting on a lotus. Her hands play the veenā while she listens to a parrot

RĀJARŚI: a Rāi of the royal caste, a Kshatriya who, through pure and holy life on earth has been raised as a saint or a demu-god to Indra's heaven, e.g. Vishwamitra.

RĀJI: son of Ājus; father of hundred sons. Once when the gods and the Asuras were at war, Brahmā declared the whichever side had Rāji would win the war. The Asuras were the first to seek him but declined to accept his condition of making him their king when the victory was secured. But the gods agreed to his condition. When the Asuras were defeated in battle, he became the king of gods and Indra paid him homage. When Rāji returned to his capital, Indra became his deputy but on the death of Rāji Indra did not acknowledge the succession of his sons.

RAJANI: consort of Surya

RĀKĀ: (i) a Rākshasi; daughter of Sumāh, mother of Khara and Shurpagakhā; wife of Vishrāvā; came to the investiture of Skanda; (ii) a vedic goddess invoked with Simuvā and Saraswati; a rich and bountiful goddess, a goddess presiding over the full moon; (iii) daughter of Angiras and Smriti; (iv) wife of Dhātri and mother of Prātri.

RĀKSHASA: evil spirit which originates from different sources. Descendants of Pulastya; from the foot of Brahmā; descendants of Kashyapa

and Khasia; offsprings of Niṛti and Adharma; from a daughter of Daksha, etc. They devour human beings, animate dead bodies, disturb sacrifices and afflict mankind with many atrocities; wander at night; change their form at will, look fearful with flaming eyes; sharp prominent teeth and with an unusual long tongue.

RĀKSHASI: a female Rākshasa.

RAKṬA-CĀMUṄDĀ, also called Yōgeshwari, is a goddess permeating throughout the moveable and immovable world, carries in her hands the khadga, musala, hala and pātra.

RAKTAVIYA, **RAKTAVIYĀ**: an Asura whose every drop of blood created a new Asura. Goddess Cāmuṇḍī (Devi) put an end to him by drinking his blood and devouring his flesh.

RĀMA, **RĀMACĀNDRA**: though Parashurāma and Balārāma are also called Rāma, the name mostly is applied to Rāmacāndra, the eldest son of King Dasharatha of the Solar race. He is the seventh incarnation of Viṣṇu and his life story is given in the RAMĀYANA. Viṣṇu incarnated himself as Rāma to save the world from the demon Rāvana. (see Dasharatha, Jatayu, Kaikeyi, Mārīca, Rāvana).

RAMĀ: Lakshmi, goddess of fortune and goodluck.

RAMĀBHA: father of Asura Mahisa, brother of Karambha.

RAMĀBHĀ: (i) a nymph produced at the churning of the milky ocean; sent by Indra to seduce Vishwamitra but he cursed her to become a stone. Rāvana ravished her even after being told that she was the wife of his nephew Nala-Kuvera; (see Nala-Kuvera); daughter of Pradhī, danced at the birth of Arjuna and in the court of Kuvera and Indra; (ii) an aspect of Devi said to grant all the desires of her votaries; a handsome face, 4-armed, seated on an elephant, carries in her hands the kamandalu, akṣamālā, vajra and arukūṭa.

RATI: means pleasure, enjoyment, delight (i) daughter of Daksha; wife of Kāma-deva, the God of Love; goddess of pleasure and desire (see Kāma-deva); (ii) an Apsarā; (iii) Shiva.

RĀTRI: the sister of Uṣā; invoked jointly with

Uśi; both are daughters of heaven; invoked by Kaushalyā to look after Rāmacandra during his exile; invoked by Sītā as a witness to her purity before she underwent the fire ordeal.

RAUCYA: the 13th Manu.

RAUDRA: Kārttikeya, the god of war; descendant of Rudra.

RAUDRI: Devi, has a black face and a terrifying look, a draped in red clothes.

RĀVANA: the demon king of Laikā; half brother of Kuvera whom he expelled from his kingdom; son of Viśravas and Nikāśi, husband of Mañcodarā; ravished Raimbhā, the wife of Nahakuvera; cursed to die if he took a woman against her wishes. Therefore, he kept Sītā, the wife of Rāmacandra, in an Ashokavana (forest of *sharac indica*), hoping for a change of heart (see Nahakuvera, Raimbhā). Brahmā pleased with his devotions made him invulnerable to gods and demons, Gañgharvas, Kinnaras, Asuras, Yakshas, Rākshasas, serpents, Bhūtas but he despised to ask for protection from men; was doomed to die because of a woman (see Vedavati). For abducting Sītā, the wife of Rāmacandra, he was killed by the latter in a battle (see Sītā); named Dasha-griva because he had ten heads.

RAVI: Surya, the sun god, one of the 12 Ādityas.

RAVISHU: Kāmideva.

RENUKĀ: daughter of king Renu, wife of Jamadagni; mother of Parashurāma (see Parashurāma); mother of five sons; had amorous thoughts on seeing Cītraratha, the Gandharva king while he was sporting with his wife; Jamadagni was furious and ordered his sons in turn to behead her. Only Parashurāma agreed to do so; later restored to life.

REVĀ: (i) wife of Kāma, the God of Love; (ii) wife of Karna.

REVĀNTA: son of Surya and Sanjñi.

REVATĪ: (i) daughter of Raivata; married Bahūrāma (see Raivata); (ii) a demon of disease.

RIBHU: a Rāsi cast into the well by the Asuras

and lay there for ten nights and 9 days until rescued by Ashwins; supposed author of RG-VEDA.

R BHU: means skillful; (i) an epithet of Indra, Agu and Āditya; (ii) son of Brahmā; one of the four Kumaras; heard the VIŚNU PURĀNA from Brahmā and communicated it to Priyavrata; (iii) a class of gods created by Bhigu to put down the Praṇathas and other ganas in Daksha's sacrifice.

R BHUS, RIBHUS: Sudhanwan's three sons: Ribhu, Vibhu (Vibhvan) and Vaja; dwell in the Solar region; are the artists who fashioned the chariot and horses of Indra; fashioned the cow of Bṛhaspati, Ashwins made their parents young again for assiduous performance of good works; attained immortality by performing will skill a large number of propitiatory rites; drink Soma; (ii) gods of the Vaivasvata epoch; came to Dwārakā with other gods to ask Kṛiṇa to go back to Vaiśnava.

R KSHARĀTH: father of Bili and Sugriva; also considered their mother; born from the teat of Brahmā; brave ruler of monkeys. To fight his own shadow, he once jumped into a lake and was converted into a beautiful woman; was ravished by Indra and Surya; gave birth to Bili from Indra and Sugriva from Surya; got changed back into a male, Brahmā gave him the right to rule the monkeys of Kiskindhā.

R ŚABHA, RISABHA, RISHABHA: means morality. (i) a cannibal; (ii) son of Nābhū and Meruvati (Sudevi), eldest son was Bharata; (iii) the first Jain Tirthakara, (iv) a sage about whose welfare Arjuna is asked by Yudhiṣṭhīra; (v) a follower of Vṛtra in his battle with Indra; (vi) son of Indra and Paulomi; (vii) a manifestation of Hari; (viii) a play mate of Kṛiṇa; (ix) a son of Kuśagra, (x) identified with the sun; (xi) a son of Aṅgras, (xii) a Dīnava; (xiii) a vānara chief, told Aṅgada that he will be able to cross the sea 40 yojanas at one jump; Rāma asked him to protect the southern side of the vānarsenā; attacked Rāvaṇa by throwing mountain tops at him; was vanquished by Rāvaṇa; attacked Kuṁbhakarna but Kuṁbhakarna pressed his arms under him and blood started coming out of his mouth and he fell on earth, injured by Indrajit.

RŚI, RISHI: (i) Rāsi-putra, a title given to those

monkeys who were sent by Sugriva to look for Sītā, (ii) authors and singers of VEDIC hymns. Orders of Rsis are: Devarśi, Brahmaṛsi, Rāyaṛsi, Mahāṛsi, Paramaṛsi, Sutaṛsi and Kāndaṛsi. Their number varies according to different accounts. The seven great Rsis popularly called Saptaṛsi are represented in the sky by the seven stars of the Great Bear and as such are called Riksha and Cittashikhandins. The list of the seven Rsis varies according to different accounts. According to a popular list, they are: Ati, Bharu, Kutsa, Vasitha, Gautama, Kashyapa, Angiras. According to BHĀDĀRĀNYAKA UPANIṢAD: Gotama, Bharadvāja, Vishwāmitra, Jamadagni, Vasitha, Kashyapa, Ati. RG-VEDA list: Kutsa, Ati, Rbhu, Agasiya, Kushikas, Vasitha, Vyṣā. ATHĀRVĀVEYA list is very long and includes: Angiras, Agasi, Jamadagni, Ati, Kashyapa, Vasitha, Bharadvāja, Gavishthira, Vishwāmitra, Kutsa, Kakuvaṇit, Kanva, Medhātithi, Trishoka, Ušuna, Kavya, Gotama, Mudgala. According to PĀMĀ PURĀṇA, the seven Rsis are: Muni, Ati, Angiras, Pulaha, Kratu, Pulasty, Vasitha and their wives respectively are: Sambhuti (fitness); Anasuyā (without spite); Lajjā (modesty); Kshamā (forgiveness), Sannati (humility); Prin (love), Arunḍhati (faithfulness).

RŚYASHRĪṄGA, RŚYASRṄGA: a hermit, son of Rsi Vibhūndaka, brought up in the forest by his father and had never seen another human being. His birth is mythical. Rsi Vibhūndaka saw Apsarā Urvārū while having his ablations in the river and his semen dropped into the water. This was drunk by a hind who had come to drink water. The hind was actually a Devakanyā (the daughter of gods) cursed by a Brāhmaṇa to be born as a hind and to be freed from the curse on giving birth to a Muni. This hind begot the son of Vibhūndaka who was therefore, born with a horn on his head and named as such. When Rśyashringa reached manhood, there was a great drought in the country of Anga and its king Lomapāda was advised to marry his daughter Shāntā to him to end the drought. A large number of damsels were sent to bring him to his country and Rśyashringa was surprised to find that women existed. On his marrying the king's daughter, rain fell and the drought was removed. Shāntā, according to some authorities was the daughter of Dasharatha, adopted by Lomapāda. Rśyashringa performed the sacrifice for Dasharatha for the birth of Rāmacandra and

other sons.

RTWIKS: are priests participating in vedic sacrifices.

RICĀKA, RCĀKA. (i) son of Urva; father of Jamadagni; husband of Satyavati and a direct descendant of Bharu. Satyavati's father, the king of Kānya-Kubja was unwilling to give his daughter in marriage to an old man but agreed to do so on the condition that Reika bring him 1000 white horses, each having one black ear. These horses Ricāka obtained from Varupa; married Satyavati (see Satyavati). Obtained sacrificial food for his wife and mother-in-law for them to produce sons. The food was exchanged by the mother and daughter with the result that Satyavati's son was born a terrible Kshatriya (Vishwāmitra) and her mother gave birth to a Brāhmaṇa Jamadagni whose son was Parathurāma, asked for his eldest son to be the sacrificial animal for Ambarish's sacrifice but he refused to sell his son (see Ambarish); (ii) a son of Shikhandi; (iii) an avatār of the 18th Dwiṣpara; (iv) a son of Sutārī, the Lord of the second Dwiṣpara; (v) a man who married the eldest sister of Vishwāmitra and had three sons by her.

RIDHI, RDDHI: (i) Means prosperity, success, wealth, abundance; wife of Kuvera, the God of wealth; (ii) a name of Pārvati and Lakshmi.

RIPUMARI-DUGRĀ: one of the nine Durgā's; of red colour and with a terrifying look; effects the destruction of enemies. One hand carries the trishula and the other is in the tarjanī pose.

ROHINI: (i) daughter of Daksha and Saurahni, mother of Kāmadhenu, the cow who fulfilled all wishes, (ii) daughter of Daksha, the favourite wife of Soma; (iii) Vasudeva's wife, mother of Balarama; committed Sati at the death of her husband; (iv) one of the wives of Kṛiṣṇa; (v) daughter of Hitanyakashipu.

ROHITA: (i) a Vedic deity probably fire or the sun; (ii) son of king Hariscandra

ROMAPĀDA: Lomapāda.

RUCI means lustre, splendour, beauty; (i) a Prajāpati, husband of Akuti; father of Yajña, Suyajña and Manu Raucya; (ii) son of Vithwāmitra; (iii) a Daitya. (iv) an Apsarā.

RUDRA: (i) a vedic god of storm; father of Rudras or the Maruts; a destructive deity, brings about disease and death but also possesses healing properties. Later developed into Shiva, the God of Destruction. According to *Viśvā Purāṇa*, sprang from the forehead of Brahmā and divided into the male and the female at the command of Brahmā which further divided into eleven persons each. The eleven Rudras are also believed to be the sons of Kashyapa and Saurabhu. Brahmā desirous of having a son created Rudra who wept seven times and asked for a name to be given to him. His seven names are: Bhava, Sarva, Iana, Pathupati, Bhuma, Ugra, Mahadeva. These are the seven manifestations of Shiva; (ii) a class of gods, followers of Shiva; together with the Ādityas, sprang from the flames of Agni and therefore, Agni is a name of Rudra; all that burns is Rudra; the embodiment of the sun, wife is Savatralā; son is Shanu (Saturn) the slow mover, Rudra is the great fear due to which the wind blows, the sun shines, the fire and other elements do their work. It is the anger of Rudra that is worshipped and is given various names. Cañda (wrathful); Cañdikā (fury); Bhima (furious), Ugra (fearful); Ghor (terrible); Vibhīṣāna (frightful).

RUDRĀMŚHA-DURGĀ: one of the 9 Durgas.

dark coloured, wears red garments, rides a lion; carries in her hands the shula, the khadga, the shankha and the cakra.

RUDRĀNI: wife of Rudra; Durgā.

RUKMINI, RUKMI: king of Viḍarbha, son of Bhismakṛ (Bhismaka); a brother of Rukmini, the wife of Kṛṣṇa. Pursued Kṛṣṇa with his army when he eloped with Rukmini but was defeated by him, offered his services both to the Pāṇḍavas and the Kauravas but was rejected by both; died at the hands of Balarama.

RUKMINI: sister of Rukminī, daughter of Bhismakṛ; was in love with Kṛṣṇa but her brother opposed her marriage to him as Kṛṣṇa had slain his friend Kamsa. Betrothed to Shishupāla, the king of Cedi, eloped with Kṛṣṇa on her wedding night and married him in Dwārakā, chief wife of Kṛṣṇa; bore him ten sons and a daughter, immolated herself on his funeral pyre.

RUMĀ: wife of Sugriva, the king of monkeys.

RURU: a Brahmana, husband of Pramadwari (see Pramadwari); son of Pramati and Apasthī Ghṛṣṭa, father of Shaunka, enemy of snakes.

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SABALĀHWAS: the 1000 sons of Daksha; dissuaded by Nārada from begetting sons.

SADĀSHIVA: Shiva possessed of three energies personified as Saraswati, Lakshmi and Umā, the wives of Brahmā, Viśnu, Rudra and are considered as different manifestations of Shiva himself.

SĀDHU: a man irreproachable in character, kind, willing, obedient, straight-forward, virtuous.

SĀDHYAS: inferior deities who dwell between heaven and earth. They are Minas (mind); Maṭa (thought); Priya (life); Nara (man); Apāma (digestive breath); Viyyavān (beave); Vibhū (powerful); Haya (horse); Naya (prudent); Haima (swan); Nirdaya (refuge of man); Prabhu (lord).

SADYOYATA: a form of Rudra-Shiva, the northern face which is white; represents mind, corresponds to the elixir Soma, to the element water, sense of taste, and the sex organs. His colour is of the Jasmine flowers, the full moon or the mother of pearl. He holds the VEPAS and a rosary and his hands show the gestures of granting boons and removing fear.

SĀGARA: (i) Surya; (ii) Ocean; (iii) King of Ayodhyā of the Solar race. His father, King Bihū was exiled from his kingdom by Hāthayas and he, along with his wives took refuge in a forest. Sāgara's mother was pregnant at that time with Sāgara and a rival wife of Bihū gave Sāgara's mother a drug to prevent the delivery of the child with the result that the child was born seven years later, after Bihū died. Sāgara's mother wanted

to ascend the funeral pyre of her husband but being pregnant, she was prevented from doing so by sage Aurva, who predicted that her son, yet to be born would be a valiant monarch. The child Śāgara vowed to exterminate the Hāha-yas to avenge his father and to regain his kingdom. Aurva gave him the Agneyāśra, the fire weapon and he fulfilled his vow with its help (see Aurva). Śāgara had two wives: Sumati, the daughter of Kashyapa, and Keshini. Since neither wife gave him a child, he sought the aid of Aurva who promised that one wife would have one son, and the other 60,000. Keshini chose one son and he was called Asamanjas (see Anshumat). Sumati had 60,000 sons. Asamanjas grew up into a wild, immoral youth and his father abandoned him. But the 60,000 sons of Sumati also followed their step-brother's footsteps and their impiety made the gods complain to the sage Kapila and Viṣṇu. When Śāgara performed the Athwamedha yajña, the sacrificial horse guarded by Śāgara's 60,000 sons was carried away to Pātāla. To recover the horse, Śāgara's sons dug a canal to the infernal regions and there they found Kapila engaged in meditation and the horse grazing by peacefully. Śāgara's sons presumed that Kapila had stolen the horse and threatened him with these weapons which disturbed the sage and with his fiery glance he reduced the boys instantly to ashes (see Kapila). The ashes and bones of Śāgara's sons were discovered by Anshumat, the son of Asamanjas. He prayed to Kapila to raise the victims by his favour to heaven. Kapila agreed but on the condition that Anshumat's son Bhagiratha brought the celestial Gāṅgā to earth to wash the bones of Śāgara's sons (see Asamanjas, Bhagiratha).

SAGUNA & NIRGUNA: Shiva conceived as Saguna i.e. possessed of attributes, a personal deity who responds to prayer. As Nirguna, he is conceived when in the devotee's state of mental, spiritual enlightenment (jñāna), when he is identical with his self.

SAHADEVA: a Pāñdava prince; son of Mādrī and Pāndu; mythically the son of Ashwin Kumar (see Mādrī, Pāndu).

SAHASRĀKSHA: an epithet of Indra as the 1000 eyed god.

SAHASRAPĀDA: a Rāja turned into a snake by the

curse of a Brāhmaṇa whom he tried to frighten by placing a snake made of grass before him; was restored to his original self on seeing Ruru who was about to kill him as he had developed an intense hatred of snakes because his wife Pramadwari was bitten by one (see Ruru, Pramadwari).

SAMA (SĀMAN): Viṣṇu

SAMĀNA: Shiva.

SĀMBA: son of Kṛṣṇa and Jāmbavati, carried off Draupadi at the Swayamvara, was pursued by Duryodhana and made a prisoner, Balarāma got him released and took him to Dwārakā where he led a dissolute life, ridiculed sacred things and the devotion of sages. One day his friends dressed him as a pregnant woman and took him to Durvīśā, Viśhvāmitra and Nirada, and enquired if she would give birth to a boy or a girl. The enraged sages who knew of the joke, answered that this was Kṛṣṇa's son and not a woman and that he would bring forth an iron club with which the whole Yadu race would be destroyed. Accordingly, Sāmba produced an iron club which Ugrasena got powdered and thrown into the sea. From the powdered ashes of the club were produced rushes which when gathered turned into swords and were used by the Yadu's against each other in a drunken brawl thus killing most of them. One of the pieces could not be powdered. This piece was swallowed by a fish and when found was used to tip an arrow, which arrow the bunter Jara aimed unintentionally at Kṛṣṇa and killed him (see Jara, Kṛṣṇa).

SĀMBARA: (i) a demon also called Dasyu whose many palaces were destroyed by Indra; a mythical personification of drought; (ii) a demon who kidnapped and threw infant Pradyumna into the sea; also employed by Hiranyakashipu to destroy Prahlāda (see Pradyumna).

SĀMBHAVI: Durgā, eight year old.

SĀMKALPA: will, (i) at Benares personified as a son of Saṅkalpa and Brahmā; (ii) name of a daughter of Daksha; wife of Dharmarāja, mother of Saṅkalpa

SĀMKARŚANA: Viṣṇu, 4-armed, holds the

discus, conch, mace and lotus, sometimes holds the plough and pestle or arrows and matchet in place of the lotus and mace. His colour is light or pink and he is dressed in blue.

SĀMKATĀ: name of one of the 8 yoginis; seven others are Maṅgatā, Piṇigalī, Dhārajā, Bhramari, Bhadrīkā, Ulkā, Siḍḍhi, the goddess worshipped

SĀMKHYA, a name of a Vedic R̄si Atre

SAM-NATI: depression, lowness, submission, humility, personified as a daughter of Devah; wife of Brahmadatta or as a daughter of Daksha, wife of Kṛṣṇa

SĀMPĀTĪ: (i) a mythical bird, son of Gātūda; brother of Jatīyu, (ii) a Kuru warrior.

SĀṂJANA one of the Matis attendant of Śaṅkha.

SAMTOŚA: sans fiction, contentment, personified as a son of Dharmina and Tuśti, one of the Tuṣita

SĀMVARNA: (i) a king, son of Rishi; husband of Tīpu; father of Kuru, (ii) a Vedic R̄si.

SANAKA, SĀNANDA, SANĀTANA, SANĀT-KUMĀR. the mind-born sons of Brāhma

SAṄDHYĀ twilight personified as the daughter of Brāhma; wife of Shiva. When Brāhma attempted to do violence to his daughter, she turned into a deer. Brāhma pursued her through the sky in the form of a stag. Shiva, who witnessed this, shot an arrow and cut off the stag's head which remains in the sky in the 5th mansion called Mrigashiraś and the arrow in the 6th lunar mansion called Arḍhā

SAṄDHYĀ: goddess Devi, worshipped as a year old baby.

SAṄDHYĀ-BĀLĀ: the demons who are most powerful at twilight

SĀNDIPĀNĪ: the man who instructed Balatāma and Baladeva in the use of arms, asked as his preceptor's fee that his son drowned in the sea and kept under water by demon Pañcapanya should be restored to him. Kṛṣṇa plunged into

the sea, killed the demon and brought back the child. (see Pañcajanya).

SAṄJAYA: Dhṛitarāṣṭra's charioteer and minister who went as an ambassador to the Pāṇḍavas before the out-break of the battle of Kurukṣetra

SANJĀ daughter of Vishwakarman; wife of the Sun whom she bore three children: Manu Vaivasvata, Yama and Yamu, the goddess of the river Yamunā. The fervour of her husband being too strong, she replaced her handmaid Chhaya (shade) in her place and went to the forest to practice austerities. Vaivasvata, her husband beheld her in the form of a mare and approached her as a horse and thus were born the two Ashwins (see Ashwin kumār, Vishwakarman).

SĀNKARĀSANA: a name of Balatāma.

SĀNYĀSI a Brahmana in the fourth or the last state of religious life.

SAPTA-MĀTRIKĀ. are the seven mother-goddesses. A demon Añdhakāsura by his pious practices obtained several boons from Brāhma, after which he started causing annoyance to gods. He even attempted to carry off Pārvati, the consort of Shiva. Shiva attempted to kill him but every drop of blood of the demon that fell formed another Añdhakāsura. From the flame issuing from his mouth, Shiva created a Shakti called Yōgeshwari who stopped the blood from falling on the earth. Seven gods sent their Shakus or female energies to assist Yōgeshwari. These were Brāhmā, Māheshwari, Kaumāra, Vaishnavi, Varāhā, Indrāṇi, and Cāmuṇḍā, the Shakus respectively of gods Brāhma, Maheshwara, Kaumāra, Viṣṇu, Varāhā, Indra and Yama. These mother goddesses have the same ornaments, weapons and vehicles as their male counterparts. Sometimes Yōgeshwari is also included and then the mātṛka number eight.

SAPΤARŚI the seven great R̄sis; their names vary according to different accounts (see R̄si). Once there was a great sacrifice and Agni saw the beautiful wives of the Saptaṛśis and had amorous thoughts towards them. Śwāhā, who had developed passion for Agni came to know of it and taking the form and shape of the six wives of the R̄sīs, six times co-habited with Agni but the could

not take the form of Arundhati, the wife of Vasiṣṭha because of Arundhati's conjugal fidelity for which reason she was raised to be the morning star. Some celestials flying in the air, saw Śvāhā going to Agni in the guise of the wives of the Kṣis and they talked scandal with the result the six wives were divorced by their husbands and became Pleiades or Kṛtikeyas. They nursed the infant Skanda and he came to be called Kṛtikeya (see Śvāhā, Skanda).

SAPTA-VADHRI. a Vedic R̄i whose seven brothers did not want him to have conjugal relations with his wife and locked him every night in a cage. He prayed to the Ashwins who enabled him to get out of his cage during the night to visit his wife and return to it at day break

SARAMĀ: (i) mother of two dogs called Sārameyas, was herself the dog of Indra. The two Sārameyas both had four eyes each and were the watch dogs of Yama. Saramā recovered the cows stolen by the Pans; (ii) wife of Vibhīṣaṇa, attended on Sitā while in the captivity of Rāvaṇa; (iii) a daughter of Daktha; mother of animals; (iv) daughter of Gaṅgācūra Shuleśa; wife of Kashyapa.

SĀRAMEYAS: Saramā's children, watch dogs of Yami (see Saramā).

SĀRASA: Suparna, son of Garuda.

SĀRANYŪ: see Sañjī.

SĀRASWATA: (i) a R̄i, son of Daṇḍīci and Saraswati (see Daṇḍīyan). R̄i Daṇḍīci saw Apsarā Alumbuśī and his vital seed fell into the river Saraswati. Saraswati reared the seed in her womb and gave birth to Saraswata. Once there was a great drought and Brāhmaṇas were reduced to such straits that they even neglected the VEDAS and thus lost their knowledge. Saraswata being the personified son of river Saraswati was fed with fish by his mother and thus was able to keep his knowledge of the VEDAS. After the drought was over, 60,000 Brāhmaṇas flocked to him for knowledge of the VEDAS. The Saraswata Brāhmaṇas dwell in the Punjab; (ii) son of Atri.

SĀRASWATĪ: a Vedic deity; a river goddess worshipped as the bestower of fertility and wealth; later considered as the wife of Brāhma;

goddess of learning, wisdom, speech, art and the sciences; represented as white in colour, graceful in figure with a crescent on her brow and sitting on a lotus, with a book in one hand and the other hand tuning a Veena, a stringed instrument symbolising art and culture or a lotus. According to a Vaishnava tale of Bengal, Viṣṇu had three wives: Lakshmi, Saraswati, Gangā. Finding three wives too many to manage, he transferred Gangā to Shiva and Saraswati to Brāhma, and kept Lakshmi to himself

SARVA- a Vedic deity of destruction. The name later came to be applied to Shiva in his manifestation as Rudra. He represents the element earth, the nourisher, the support of life, the hunter. He is considered equivalent of the god of love, wife Vikeshi, son Angaraka, the planet Mars

SARVAMANGALĀ- Devi, seated on a lion, four-armed, carries the akshasūtra, padma, shula, kamandalu.

SARVABHŪTADAMANI: Devi of deep red colour with tusks in her mouth; belly is big, carries the kapīla and the vajra in her two hands.

SARYĀTA: (i) an ancient king and the 7th son of Manu Viavaswata; gave his daughter in marriage to Cyavana (see C) avana); (ii) son of Nahūṣa.

SATADHANWAN: a Yādava who killed Satrajita in his sleep. Kṛṣṇa avenged his father-in-law's murder and killed him with his discus (see Akrūra, Kṛṣṇa, Satrajita). Satadhanwan was a suitor for the hand of Satyabhāmā, daughter of Satrajita who later became the wife of Kṛṣṇa.

SATĪ: (i) wife of Shiva; daughter of Daksha. Daksha performed a sacrifice and invited all deities but ignored Shiva, resulting in a quarrel between Shiva and Daksha. As a consequence, Shiva's wife Sati, immolated herself on a pyre and became Sū; later reborn as a daughter of Hemāvat and Menā; named Umā and married Shiva (see Daksha). According to a legend, in the beginning everything was female, except Shaṅkara—Shiva Brāhma, Viṣṇu, Daksha and other gods performed austerities to invoke Kālikā, the goddess of Tizne and asked her to be born of Daksha and seduce Shiva; (ii) daughter of Brāhma.

SARTAJIT'A: son of Nighna; received the Syāmantaka jewel from Sūrya; when the jewel was lost, Kṛṣṇa found it and restored it to him and in return for this gratitude, Satrajita presented his daughter Satyabhāmā to him in marriage. Satādhwanwan was one of the suitors for the hand of Satyabhāmā and he killed Satrajita and carried off the jewel (see Kṛṣṇa, Satādhwanwan).

SATYĀ: true, genuine, sincere, truthful, pure. A name given to Viśnu, Rāmaśāṅkra, one of the Vishvadevas, one of the 7 Rishis in various Manvantaras name of Shakti, Durgā, Sītā, Satyavati, family deity of the Kūṭus and Atharvans, daughter of Dharmā, daughter of Nagnajit and wife of Kṛṣṇa and many others.

SATYABHĀMĀ: Satrajita's daughter and one of the four chief wives of Kṛṣṇa; induced Kṛṣṇa to bring the celestial Pīṭhujā tree for her from swarga; bore Kṛṣṇa ten sons (see Saṃgraha).

SATYADHRITI: son of Sharadvata; grandson of Gautama; also called Nārāyaṇa; father of Urvasi, (see Nārāyaṇa).

SATYAKI: Kṛṣṇa's charioteer; fought on the side of the Pāṇḍavas; killed Kṛṣṇavarman in a drinking brawl at Dvārakā; was himself the victim of the latter's friends.

SATYAVĀN: son of Dhūmarṣena, a king who had lost his kingdom and his eyes and was living with his only son and wife in a forest. Sāvitrī, the daughter of a king Ashwapati chose him as her husband even when she was forewarned that he had only one more year to live (see Sāvitrī).

SATYAVATI: (i) daughter of the King of Cedi, Upacara and Apsarā Adrikā who was condemned to live on earth as a fish. Satyavati before her marriage met Rishi Parashara while crossing the river Jamunā and bore him a son, Kṛṣṇa Dwaipāyana (see Kṛṣṇa Dwaipāyana); married Shaṅtanu and bore him two sons: Vicitravirya and Citrāngada, thus a grandmother of the Kauravas and the Pāṇḍavas (see Bhūma, Shaṅtanu, Achodā); (ii) wife of Brāhmaṇa Ruci; mother of Jamadagni; grandmother of Parashurāma (see Ruci). Her husband gave her and her mother a sacrificial food to eat for the birth respectively of a Brāhmaṇa and a Kshatriya

son. The sacrificial foods were exchanged and the result was opposite to what was desired (see Jamadagni); (iii) wife of Nārada.

SATYA-VRATA: (i) see Trishanku, Vishwamitra; (ii) 7th Manu.

SATYAVRATA: a descendant of Ikshvāku of the Solar race; father of Harisāṅkra; performed many sacrifices to bodily ascend to heaven. His priest Vasitha declined to perform such a sacrifice. He applied to Vishwamitra for help who, amidst strong opposition from Vasitha's sons, and gods, raised him to heaven in his bodily form.

According to the HARIVANSHA, Satyavrata when yet a prince carried off the wife of a citizen and for this act was exiled by his father. During the period of his exile, there was a severe famine and he looked after the wife and children of Vishwamitra. At the end of the 12 year exile, he was hungry one day and not finding anything to eat, killed and ate Vasitha's cow Kāmadabhu. Vasitha, in his rage, gave him the title of Trishanku i.e. guilty of three sins i.e. seducing another man's wife, killing Vasitha's cow and eating it. Vishwamitra, happy at the help his family received from Trishanku during the period of exile, raised him to heaven. (see Trishanku, Vishwamitra)

SAUBHARI: a sage who in his old age desired offspring, asked for the hand of one of the fifty daughters of King Milādhāmī in marriage. The king was reluctant to comply with this request but was afraid to refuse lest he incurred the wrath of the sage. The matter was left to the daughters to decide themselves. When the sage visited them, he assumed a youthful, handsome form and all the daughters of the king wanted him for a husband. Eventually he married all of them and ordered Vishwakarmā, the architect of the gods to build a luxurious palace for each of them. He so contrived by his magical prowess that each of his 50 wives felt that he was devoted only to her; had 150 sons.

SAUDĀMANI: (i) daughter of Kashyapa and Vinatī; (ii) daughter of a Gandharva Hili; (iii) an Apsarā.

SĀVARNA, SĀVARNI: the eighth Manu, a Rishi, son of Surya, and therefore, the younger brother of the 7th Manu or Vaivasvata.

SAVARNĀ: wife of the Sun who Saranyu substituted for herself (see Saranyu).

SAVITRĀ: (i) a vedic name of the Sun; (ii) an Āditya; means the magic power of words which instigate men to act. He took control of the mind and thought; seized the light of Agni and extracted it from the earth. He has golden arms and hair; presides over the magic weapons.

SĀVITRĪ: (i) a name of Satyavatī, the daughter and wife of Brahmā, (ii) daughter of king Ashwapati, wife of Satyavān whom she married even after she was told that he had only one more year to live. When the fatal day arrived and Satyavān went out to cut wood in the forest, Sāvitrī accompanied him. When Satyavān fell down dead and Yama, the king of the dead, took his soul away, she followed him till Yama was constrained to restore Satyavān's life (see Satyavān).

SENĀ: (i) Indra's wife or his thunderbolt personified; (ii) armed forces personified as the wife of Kṛtikkeya; (iii) son of Rudras; of Saṁbara, of Dhṛitarāṣṭra; of Shiva.

SHACI: wife of Indra (see Indra)

SHAKINI: a female demons attendant on Durgā, vegetation spirits.

SHAKRA: an Āditya associated with Indra, means Might, the divinity of courage, of brute force, of war which brings victory, booty and security.

SHAKRĀNI: Iādrapi, the wife of Indra

SHAKUNI: (i) also called Saubala was the brother of Gāndhāri; an uncle of the Kauravas. A skillful gambler and a cheat, advised Duryodhana to invite Yudhiṣṭhīra to a game of dice; played on behalf of Duryodhana and cheated in the game and won. Yudhiṣṭhīra lost everything, his wife and kingdom (see Yudhiṣṭhīra); (ii) a serpent; (iii) a demon; (iv) Shiva.

SHAKUNĪ: a female demon, identified with Durgā

SHAKTI, SHAKTRI: eldest son of Vasūtha; father of Parīshara, was a priest. Once King Kalmaśapāda struck him with a whip. He

cursed the king to be devoured by a man-eating Rākshasa and was himself the first victim of this demon. (See Kalmaśapāda). means power, ability energy, capability, strength; female energy of a deity especially of Shiva; also a name of Durgā. Mostly nine Shakus are recognised. They are listed as: (a) Indrāṇi, Vaśinavī, Shantī, Brahmanī, Kaumārī, Nārasīnu, Varāhu, Māheshwari, (b) Vaishnavī, Brahmanī, Raudrī, Māheshwari, Nārasīnu, Varāhu, Indrāṇi, Kārtikī, Pradhana; (c) There are 50 different forms of Shakti of Viṣṇu besides Lakshmi, such as Kirti, Kānti, Tuṣti, Puṣṭi, Dhṛiti, Shanti, Kriṣṇā, Dayā, Medhā etc and 50 Shaktis of Shiva besides Durgā or Gaṇī such as Gunodari, Viṣṇā, Salīmī, Lolākshī, Vartulikshī, Dirghaghronī, Suditgā, Mukhī, Gomukhī, Dirghajihvālī, Kundodari, Ardhabheshū, Vikritimukhī, Jwālāmukhī, Ulkāmukhī etc. Saraswati is a Shakti both of Viṣṇu and Shiva. According to the VĀYU PURĀNA, the female nature of Rudra became tow-fold. One half Asī or white and the other Sītā or black.

SHAKUNTALĀ: daughter of Vishwāmītra and Apsarā Menakā, adopted by Kanwa who found her abandoned in the forest (see Vishwāmītra, Menakā, Kanwa). She grew into a beautiful maiden; King Dūṣyanta while out hunting in the forest, saw her and fell in love with her; married her by Gāñḍhīvara rites and then left her for his kingdom. Shakuntalā was cursed by sage Durvāsā to be forgotten by him in whose thoughts she was engrossed. Being engaged in the thoughts of Dūṣyanta, she did not notice the sage standing at her door-step waiting for alms. Later on her entreaties, he relented and said that Dūṣyanta would remember her again when he saw the ring he had given her. Shakuntalā gave birth to a son named Bharata (see Bharata) and when the child was a few years old, Kanwa sent her and the child to Dūṣyanta. On the way, while crossing a river, the ring given by Dūṣyanta fell into the river. Durvāsā's curse took effect. When Shakuntalā met Dūṣyanta, he did not recognise her and sent her away. After a while, the fish which had swallowed the ring of Dūṣyanta that fell in the river, was caught by a fisherman. The fisherman on discovering the king's ring in the belly of the fish, took the fish to the king, who on seeing the ring remembered Shakuntalā and sent for her (see Dūṣyanta).

SHALYA: a king of Madra; brother of Mādri,

the second wife of Pāndu; sided with the Kauravas in the battle of Kurukshetra; acted as the charioteer of Karna; took over the command of the army on the last day of the battle at the death of Karna; slain by Yudhishthira.

SHAMBHU: means absolute knowledge; is Shiva as the abode of Joy.

SHAMĀTTI: daughter of Daksha, wife of Kṛṣṇa

SHANI: the Planet Saturn represented as a black man wearing a black dress, son of Surya and Chhāyā though some authorities make him the son of Balarāma and Revati.

SHAṄKARA, (SHANKAR). Shiva, the Creator. Because he creates, he is the source of Boundless Joy. The name means auspicious and giver of joy.

SHAṄKHA: (i) one of the 8 chief Niṣṭhas; (ii) a Daitya who conquered the gods, stole the Veṇus and carried them off to the bottom of the sea from whence they were recovered by Viṣṇu in the form of a Fish; (iii) a demon dangerous to children; (iv) one of the Māris attending on Skanda; (v) an Asura; (vi) an attendant of Kuvera.

SHANKHACŪDA: a Dīnava, was originally Suḍāmā, a friend of Kṛṣṇa, born as a Dīnava due to a curse of Rādhā; married Tulasi, the daughter of Dharmadhwaja. All the conches in the world are formed of his bones. Except for Shiva, the holy water from the conch is sacred to all deities particularly to Viṣṇu and Lakṣmi.

SHAṄKŪ: (i) a Rākṣasa; (ii) Shiva; (iii) a Gaṇḍharva attendant on Shiva; (iv) Kāmadeva; (v) Nāga; (vi) son of Kṛṣṇa; (vii) a Dīnava; (viii) an attendant of Skanda; (ix) a Rākṣasa; (x) a serpent, son of Janamejaya.

SHAṄTĀ: the daughter of Dasharatha, adopted by Lomapādā; married Rāyashringa (see Rāyashringa).

SHAṄTANU: king of the Lunar race; son of Pratipa and Sumandī; father of Bhūma by Gaṅgā. Married Gaṅgā, begot 8 children on her. She threw 7 into the waters but the 8th was saved. He was called Bhūma. These were the

8 Vasus born on earth. After Bhūma's birth, Gaṅgā left Shantanu; Shantanu married Satyavati (Achodī) after promising her father that the son born of her would ascend the throne and not Bhūma (see Achodī, Bhūma, Satyavati).

SHANTI: tranquillity, peace, calmness of mind personified as a daughter (i) of Shraddhā, wife Atharvan; (ii) of Daksha, wife of Dharmā; (iii) Indra in the 10th Manvantara; (iv) of a Tuṣita god; son of Viṣṇu and Dakṣipī; (v) son of Kṛṣṇa and Kālīñdi; (vi) son of Angiras; (vii) son of Nila and father of Sushūbhū.

SHARADWAT: also called Gautama, was a Rishi; saw Apsarā Ghṛtāci and his semen fell on reed grass from which were born twins Kripā and Kripa; they were brought up by Shantanu (see Kripā, Kripa).

SHARWARI, SHABARI. a devout woman of low caste; lived in the hope of seeing Viṣṇu himself; her devotions were rewarded; met Rāmacandra (who was an incarnation of Viṣṇu) during his search for Sītā abducted by Rāvana. Her desire fulfilled, Sharwari ascended the funeral pyre and was raised to heaven by a sage.

SHARABHANGA: a hermit; visited Rāma and Sītā in the Dandaka forest and declared that his desire of meeting them having been granted, he would ascend to heaven; prepared a fire and entered it. After his body was consumed, a beautiful youth arose from his ashes and in that form, Sharabhaṅga departed to heaven.

SHARMIŚHĀ: daughter of the Dīnava king Vrishparvan; second wife of Yayāti; mother of Puru (see Yaśu, Devayāni, Yayāti).

SHATAKRATU: an epithet of Indra as a god of a hundred rites, for he achieves Indrahood or Lordship of the gods by performing 100 horse sacrifices.

SHATARŪPĀ: the first woman created. According to one legend, she was the daughter of Brahmā and he had incestuous relations with her and thus was born the first Manu called Swayambhuva. According to a second legend she was the wife of Manu. Brahmā divided himself into two parts, a male and a female and Manu was an offspring of them (see Akuti, Brahmā).

SHATRUGHNA: twin brother of Lakshmana and a half brother of Rāmacandra. One eighth part of Viñu's divinity was incarnate in him; married Sītā's cousin Shrūpakuñṭi.

SHAUNAKA: a sage who originated the system of four castes.

SHAURI: Viñu.

SHEŚA, SHEŚANĀGA: king of the serpents, dwells in Pātāla; shown as dressed in purple clothes, wearing a white necklace, holding a plough and a pestle in his hands; wife Anantashurā, son of Kashyapa and Kadru; practised penances on Gañhadamana, in Bañu, Gokarna, Puñkara and Humāvat in order to be emancipated from his body and avoid companionship of his brothers Brahmā prevailed upon him to pass through a crevice and support the earth and gave Suparna to help him. As a symbol of eternity, is called Ananta, incarnate in Balarāma. His 1000 heads form the couch and the canopy of Viñu when Viñu sleeps during the intervals of creation; endued with great strength, causes earthquakes when he yawns and destroys all creation by vomiting out fire at the end of each kalpa; identified with Viñuki (see Ananta).

SHIKHAÑDIN, SHIKHAÑDINI: According to the MAṄḌĀBHĀRATA, Ambā, one of the three sisters obtained by Bhīṣma as wives for his half brother Vicitravirya was secretly betrothed to king Sālwa. When Bhīṣma heard of it, he sent her to king Sālwa. But the king refused to marry her as he had failed to win her in the Swayamvara (see Arībā). Arībā then went to Vicitravirya who also refused to marry her. Arībā vented her anger on Bhīṣma as he was the cause of her misfortune; resorted to austerities and penances till she was assured by Parashurāma that in her next birth she would be a man and would be able to avenge her honour. Arībā was re-born as a daughter of Draupada. Draupada had undergone severe penances to obtain a daughter who would marry Arjuna and a son who would kill Drona. He had been promised the boon of both children. When Shikhandini was born, she was given out to be a boy and brought up as such in the hope that she would one day become a son. When Shikhandini grew up, she met a Yaksha called Sthūnā who had the gift of changing his sex at will. Shikhandini requested him to change her female

sex for his male form just for one day and the Yaksha agreed. He assumed the form of a woman and Shikhandini became Shikhandin, the male. When after the lapse of the promised time, Shikhandin went back to the Yaksha to get the female form back, he found that the Yaksha had been cursed to retain the female form for the rest of his life and Shikhandin remained a male for life. The first fatal shaft that killed Bhīṣma came from Shikhandin. Bhīṣma who knew of the change of sex of Shikhandin, refused to fight one who was initially a woman. Shikhandin's arrow struck Bhīṣma and thus Arībā of an earlier birth took her revenge on him (see Bhīṣma).

SHISHUPĀLA: son of King Damaghosha; cousin of Kṛṣṇa, betrothed to Rukmini but she eloped with Kṛṣṇa on her wedding night, became an implacable enemy of Kṛṣṇa and slain by him. According to the VIÑU PURĀNA, Shishupāla was the Daitya Hiranyakashipu slain by Niñshā, as well as Rāvaṇa, killed by Rāmacandra; ascended heaven for constantly thinking of Viñu even though as an enemy.

SHIVA: (i) a VEDIC deity called by the name of Bhava, associated with Shiva (see Bhava). (ii) third of the Hindu Triad of gods: Brahmā, Viñu, Shiva. In a human representation is shown wearing long matted hair i.e. Jatā in a top knot in which the crescent moon is fixed; the celestial Gaṅgā flows through his matted locks; his hands show the gesture of granting boons and removing fear. His three eyes represent the Sun, the Moon and Fire, the three sources of light that illuminate the earth, the space and the sky; through these three eyes, he can see the three forms of time: past, present and future. The frontal eye is the strongest and mainly looks inwards; when directed outwards, it burns all that appears before it. He destroyed Kāmadeva with that eye and destroys the universe at the time of each period of destruction. Because of his 3 eyes, he is called Trinetra, Trisambaka. How he got his third eye is told in MAṄḌĀBHĀRATA. One day Pārvati in a playful mood put her hands on his eyes and closed them. The universe was suddenly enveloped in darkness and all life came to a stop. A third eye appeared on the forehead of Shiva and darkness disappeared. His body is covered with ashes; a necklace of skulls and snakes adorns his neck and he carries a begging bowl made of a skull in one hand, a trident in the second and an

axe in the third. He sits on a tiger skin, deep in meditation with his weapon the trident and the bull Nandi near him. The snake round his neck is a symbol of wisdom and mortality. His neck is blue because to save the universe from destruction, he drank the poison Kālakuta that came out of the ocean of milk. Pārvati watching him take the poison was afraid for his life and caught his neck to prevent the poison entering his body. The poison stayed in his throat which became blue and gave him the epithet Nilakantha. Pārvati is regarded as the creative force behind the Universe as by her timely intervention, she stopped the untimely destruction of the Universe. Shiva is death personified, destruction leads to eternal life and from destruction arises life. Shiva is represented as a fearful divinity who destroys all and creates life through the rhythm of his dance, the sound of his drum and the scattering of his seed.

Shiva is continually wrapped in meditation and has the power to divide his personality. Called Nataraja, the Lord of the dance in which form he has created 203 different dances. Some of his dances are gentle and calm, others are fierce and terrible. The most well-known is the Tāṇḍava dance which he dances at the end of each cosmic cycle.

He is worshipped as Shivalingam which represents evolution, existence and involution. Śpīti and Samhīta is a highly symbolised and spiritually conceived image of the god, a god without form or attributes. It stands for the first reflection of man, of something beyond his physical vision, an expression of the syllable OM. He is not created but born of his own Swayambhu, Swayambhava, Sharabhu; called Ishwara, the all-knowing without whom nothing moves on this earth, Narakaśin, the one who keeps the world rhythm; Karunākara, the all-merciful, Mahāvira, the all-courageous, Pashupati, the Lord of the beasts. He is both the Creator and the Destroyer and rules over both the spirits of light and those of darkness (see Mahadeva). His three eyes are the three divisions of time: past, present and future, moon's crescent on his diadem is the measure of time by months; a serpent round his neck is the measure of time by years; necklace of skulls is the perpetual revolution of ages and the successive extinction and generation of the races of mankind; his Trident or Trishula represents his three attributes as Creator, Destroyer and Regenerator. The

tears that he shed while on his way to destroy the three cities Tripura turned into Rudrāksha beads, symbolises the five elements: Earth, Water, Fire, Wind, Ether. Shiva represents the fourth (Turya) state of the soul, the pure, impersonal, unconditioned. The other three states of the soul viz. the state of wakefulness, dream and unconsciousness are impure, personal and conditioned by physical envelope.

SHIVĀ. Devi seated on a bull, 3-eyed, carrying a damaru bound with a snake and a trishula, one hand in varada and another in the abhaya pose.

SHIVADŪTI. an aspect of Devi with a faded look; face suggestive of a jackal, emaciated body ornamented with snakes and a garland of skulls; look terrifying, 4-armed, or her complexion is bright, 3-eyed, 3-armed; worshipped by gods, rūpīs and others; carries in her hands the rakta-pātra (a vessel to hold blood), khadga, thula and māṁsa (flesh), or she has 8 hands. In the left hands she carries the raktapātra, gadā, khetaka, pāsha and in the right hands the pādmas, kuthāra, khadga, ankusha

SHIVI, SHIBI: (i) son of king Ushinara. To test his charity and devotion, Indra took the form of a falcon and pursued Agni who had taken the form of a pigeon. The pigeon took refuge with Shivi and the falcon demanded the pigeon as it was his food by right. Shivi was reluctant to let the pigeon go and the falcon agreed to accept an equal weight of the flesh of the king instead. Shivi cut off a piece of flesh from his right thigh and put it in the pan to balance the weight of the pigeon. But the pan with the bird continued to be heavier no matter how much flesh Shivi put. Ultimately Shivi put his entire body in the pan and the two pans balanced. The bird flew away.

Visnu tested Shivi's charity and approached him in the guise of a Brāhmaṇa and asked for food. But the only food he was prepared to accept was the flesh of Shivi's son, killed and cooked by Shivi himself. Shivi did as was demanded by the Brāhmaṇa but the Brāhmaṇa would only take the food if Shivi tasted it first. Shivi was prepared to make even that sacrifice but the Brāhmaṇa having tested Shivi's devotion was satisfied with him; restored the boy to life and vanished; (ii) an Asura; (iii) Indra; (iv) a prince who sided with the Pāṇavas, (v) born to Mādhavi, the daughter of Yayāti; caused Yaśati to ascend

to heaven by means of his good deeds; girded the earth round him as if it was a leather belt; performed sacrifices and ascended heaven

SHOBHANĀ: one of the Matris attendant on Skanda.

SHRADDHĀ: (i) Faith, confidence, trustfulness personified as a Vedic deity; (ii) daughter of Daksha; wife of Dharmas, mother of Kāma-deva; (iii) daughter of Kirdama; wife of Angiras

SHRAWAN KUMĀR son of Dampati, also called Munikumār, was a pious lad, an only son of his aged blind parents, used to carry his parents on his shoulders and took good care of them. Once he was taking them to a pilgrimage. On the way, they passed a thick forest. They being thirsty, he left them to fetch water from a pond. As he lowered his empty pitcher in the pond, it made the sound of an animal's roar. Rājā Dasharatha was out hunting. He was a crack shot and aimed his arrow towards the pond. The arrow struck Shrawan kumār fatally. Before expiring, Shrawan kumār asked him to take water to his parents. His parents were grief-stricken at the news of their only son's death and cursed Dasharatha to die also in grief over his son and then ascended the funeral pyre. Shrawan kumār and his parents were later raised to heaven and became stars. (see Dīsharatha).

SHRI: fortune, prosperity personified as the wife of Nārāyaṇa (see Lakshmi).

SHRIDHARA: Viśnu.

SHRIYAPATI: Viśnu as husband of Sbri.

SHURUĀVATI (SRUTĀVATI). daughter of Bharadvāja. Rishi Bharadvāja saw Apsarā Ghṛtāci and his vital seed came out. He caught it in his hand and kept it in the funnel of a leaf. From that was born a girl. She performed austerities at Bidarāpacana; gratified Indra and became his wife

SHRUTĀ: (i) daughter of Sura; sister of Vasudeva, wife of Viśvāśaśarman; (ii) Saraswati; (iii) mother of Shishupāla; (iv) wife of Kṛṣṇa.

SHRUTA: (i) son of Pururavas; (ii) son of Bhūmisenā; (iii) brother of Janamejaya.

SHRUTAKIRTI: a cousin of Sītā; wife of Shatru-

ghna.

SHUBHĀNGI: (i) Rati, the fair limbed wife of Kāma-deva, (ii) wife of Kuvera

SHUKA: (i) son of Vyāsa Veda Vyasa Kṛṣṇa Dwaipāyana saw Apsarā Ghṛtāci transformed into a parrot when he was making fire with fire sticks called Aranī. His seed came out and thus was born Shuka (see Kṛṣṇa Dwaipāyana), recited the MAHĀBĀHĀRAṬA to Gandharvas and Yakshas; (ii) a Rākshasi counsellor of Rāvana

SHUKRA (i) son of Bṛigu, father of Devayāni and the priest of the Daityas. Shukra went to Shiva to ask for means by which the Asuras could be protected from the gods. While he was away, the Asuras were attacked by the gods and Viśnu killed Shukra's mother. For this, Shukra cursed Viśnu to be born seven times in the world of men, hence the coming of Avatars, (ii) Planet Venus.

SHUMBHA & NISUMBHA: two Asura brothers; performed severe penances for 5000 years to obtain immortality. The gods got alarmed at their austerities and Kāmadeva on the advice of Indra sent Apsarās Rambhā and Tilottamā to seduce them. The two Asuras by their austerities became so powerful that even Brahmā, Viśnu, Shiva could not help the gods. Shiva advised the gods to seek the help of Durgā; Durgā killed the two brothers.

SHUNAHSHEPA: son of Rieka; sacrificial animal at the sacrifice of Hanseandra; having pleased the god, he was delivered and became a son of Viśwāmitra. According to the legend, King Hanseandra being childless, vowed that if he obtained a son, he would sacrifice him to Varuna. A son was born called Rohita and the father kept on postponing the sacrifice. When the father at last decided to perform the sacrifice, Rohita refused to be the victim and went to live in a forest; met a Brāhmaṇa Rishi called Ajigartha and purchased his second son called Shunahshepa to be the substitute for himself in the sacrifice. Varuna approved of the substitute but Shunahshepa saved himself by reciting verses in honour of deities and was received in the family of Viśwāmitra. In the RĀMĀYANA the story is told

differently (see *Aribarish*). Shunashhepa later came to be called Devarata, the son of *Vishwamitra*.

SHUNASHĀRA: two rural deities, favourable to the growth of grain; personification of Share and plough; identified as Yasha with *Vāyu* and *Āditya*; by others with Indra and *Vāyu* or with Indra and *Surya*.

SHURPANAKHĀ: sister of Rāvana; fell in love with Rāmacandra while he was in exile. Rāma sent her to Lakshmana but he also refused to accept her and sent her back to Rāma. This enraged the Rākshasi and she fell on Sītā and wanted to do her harm as she felt that Sītā was responsible for the brothers to refuse her love. To protect Sītā, Lakshmana cut off her nose and ears. Shurpanakhā went to Rāvana and asked him to avenge the dishonour done to her. Rāvana abducted Sītā and thus brought on the war between Rāma and Rāvana, thus fulfilling the prophecy that a woman would be the cause of Rāvana's death (see *Vedavati*).

SHYĀMĀ: means black; (i) a name of Shiva's wife (see *Umā*), (ii) Yamunā, (iii) daughter of Meru;

SHYĀMA: (i) Shiva, (ii) Kṛiṇa, (iii) Buddha.

SIDDHAS. 88,000 semi-divine beings living in the region between the earth and the sun.

SIDDHI: Devi capable of bestowing all desired objects on her worshippers, she sits on a white seat adorned with lotuses and white sandal paste.

SIKHĀ: (i) Indra under Manu Tāntasa, (ii) the god of Love, (iii) Kārttikeya, (iv) a gana of Shiva.

SIṄHIKĀ. (i) daughter of Daksha, wife of Kashyapa, (ii) a Rākshasi who seized the shadow of the body she wished to devour, once seized and swallowed Hanumān and when she was going to make a meal of him, he rent her body to pieces and thus brought an end to her.

SIṄIVĀLI (i) a lunar goddess of the Re-Vedic times helping in the birth of children; a sister of gods invoked to grant offsprings, possesses an ideal feminine physique: broadhipped, fair armed, fair figured, a mistress of the family; invoked with Saraswati and Rākṣa, wife of Viṣṇu; presiding deity of the 1st day of the New moon;

(ii) daughter of Āṅgiras; (iii) wife of Dhātri, daughter of Dṛṣṭa; (iv) Durgā.

SITĀ: A VEDIC deity presiding over agriculture; later referred as the wife of Indra. Indra, the god of rain sends his showers and fertilises the furrow that is Sītā which receives the seed and yields the crops. In the RĀMĀYANA, she was the daughter of Janaka, king of Videha, wife of Rāmacandra. She was the goddess Lakshmi born in a human form to bring about the destruction of Rāvana who was invulnerable to gods, Gaṇḍharvas and Asuras and it was predicted that a woman would be the cause of his death (see *Vedavati*). Rāma won her in the swayamvara after breaking the bow of Shiva, accompanied her husband in his fourteen years of exile into the forest; abducted by Rāvana (see *Mārīca*), stood up against all threats, persuasions and terrors of Rāvana (see *Rāvana*); passed through the fire ordeal to prove her innocence but even then her husband doubted her chastity and exiled her from the kingdom. She was pregnant at that time and gave birth to twin sons Lava and Kusha in the hermitage of Vālmiki. When the boys were fifteen years old, Rāma discovered them and he recalled Sītā but she felt humiliated and implored Mother Earth Dharani whose daughter she was to take her back. An earthquake occurred and Sītā was swallowed by the earth (see *Dharani*). She is depicted as the embodiment of fidelity, honesty and tenderness, (ii) a goddess of corn, invoked in the Re-Vedic times to grant riches, blessings and crops.

SKANDA: also called Kumāra, Kārttikeya, is the god of war, son of Shiva and Pārvati, born to kill Tāraka. The demon Tāraka was creating havoc and only a son of Shiva could kill him. Shiva was forever absorbed in meditation and there appeared no chance of his begetting progeny. Pārvati was therefore, born as a daughter of Hemavat and Menā, she won Shiva as her husband after severe penances. Though Skanda is called her son, as she was the consort of Shiva, the seed of Shiva was too powerful for her to bear in her womb and it was thrown into Agni, who also could not bear it and threw it into the Ganges river. Gangā bore the child which was later washed ashore in a forest of reeds called Sharavana where he was reared by the six Kṛitikas. The origin of Skanda is variously told. (see Agneya, Guha, Swīhā, Kārttikeya).

The six faced god of war (see Kumāra, Kārttikeya); son of Agni and Swāhā, also considered as the son of Shiva and Pārvati or Shiva and Gaṅgā; married Devasenā, the army of gods, hence he remains forever single. According to another version, he married Senā, the daughter of Brahmā or to Kaumāri, the virgin.

Swāhā assumed the form of the six wives of the Saptañjis and six times co-habited with Agni; the semen of Agni she threw on the mountain Shweta where it developed into Skanda with six heads and was nursed by the six wives of the Rsis who had been cursed to become Pleiades by their husbands. According to another version, Shiva threw his seed into Agni; Agni could not burn it and threw it into the Gangā (see Gangā) who unable to bear it, washed it away on mount Himāvat where on a clump of reeds, it developed into Skanda and was nursed by the Kṛtikas; depicted as six headed, 12 armed with a dart, holds a bow, and arrows, a sword, a thunderbolt and an axe His spear returns to his hands after killing his enemies. Women are not allowed to worship him He has many names, Kumāra (the adolescent), Kārttikeya (son of Kṛtikas), Gulia (the secret one), Rudrasunu (son of Rudra), Senāpati (Lord of armies), Siddhāsena (captain of the realised), Shaktihara (the spear holder), Gangāputra (son of Gaṅgā), Sharabhu (born in the thicket), Tārakājīt (vanquisher of Tāraka), Shahtmukha, Sadīnana (son of purifier or Fire).

SOMA: also called Caṇḍramī, son of Atri and Anusuya; personified as the moon; married 27 daughters of Daksha, the Lunar asterisms. He was more attached to Rohini which made her sisters jealous of her and they complained of Soma's partiality towards Rohini to their father. Daksha cursed him to remain childless and to counteract consumption But at the intercession of Soma's wives, Daksha relented but since the curse once pronounced could not be completely removed, he modified it and his curse was to take effect only periodically, hence is explained the periodic waning of the moon.

Soma became arrogant and carried off Tārā (star) the wife of Bṛhaspati and refused to return her even at the entreaties of Brahmā. A battle ensued called Tārakāmīyā in which Indra and the gods sided with Bṛhaspati and the foes of the gods took the side of Soma. Ultimately Brahmā interceded and stopped the war and compelled

Soma to return Tārā to her husband. She gave birth to a son of Soma called Budh and from him started the Lunar race (see Tārā, Bṛhaspati).

Soma is the milky juice of a plant which after extraction and fermentation was taken as an alcoholic beverage by the Brāhmaṇas and offered a libation to the deities.

SOMĀ. an Apsarā; welcomed Bharata at the request of Bharadwāja

STHĀNU, STĀNU: came out of the primordial egg. Father of 11 Rudras, a name of Shiva

STHALIDEVATĀ gods and goddesses of soil, local deities

STHUNA, STHUNAKARNA a Yaksha who changed his sex with Shukhandini (see Shukhandini).

SUBALA father of Gandhān.

SUBĀNU a Rākshasa, son of Tāraka; killed by Rāma.

SUBRAMANYA a name of Kārttikeya, the god of war.

SUBHADRĀ: Vasudeva's daughter; sister of Kṛṣṇa; wife of Arjuna; mother of Abhimanyu. Kṛṣṇa had incestuous relation with his sister in his form as Jagannātha

SUBHĀNU: son of Kṛṣṇa and Satyabhāmā.

SUCĀRU: a son of Kṛṣṇa and Rukmini

SUDESHNA: a son of Kṛṣṇa and Rukmini.

SUDYUMNA: son of Manu Vaivasvata; born a female called Ilā, changed into a male (see Ilā).

SUGRĪVA. a monkey chief of Kiśkindhā, de-throned by his brother Bāli. Rāmacandra helped him to regain his throne, sided with Rāma along with his monkey host in his battle against Rāvana.

SUJĀTĀ: daughter of Uddilaka; wife of Kshātoda; mother of Astavakra.

SUKANYĀ. daughter of Saryāti; wife of Rāsi

Cyavana; mother of Pramati. Ashwinkumārs tried to seduce her saying that her husband was old and ugly but she remained faithful to her husband (see Cyavana).

SUKLIŚH: son of Sālkañjikata and Viśvutkeshā; abandoned by his parents after his birth; seeing him cry, Pārvati was moved and Shiva made him into a young man at once; married Devavati, the daughter of Gaṇḍharva Grāmant.

SUMĀLI: a Rākshasa, wife Ketumati; had the boon of a very long life from Brahmā; started committing atrocities on people, uncle of Rāvana.

SUMITRĀ: wife of Dāsharatha, mother of Lakshmana and Shatrughna.

SUNDĀ: (i) Viṣṇu; (ii) an Asura, brother of Upasundā. The two brothers became very powerful by their austerities and pleased with them, Brahmā gave them a boon. They asked for immortality which Brahmā refused and instead said that they will not have to fear anyone or anything except each other. The brothers were happy at the boon as they were devoted to each other. After a while the two brothers became arrogant and started inflicting atrocities on men and gods. Brahmā sent Apārī Tilottamā to the Vindhya mountains where the two brothers were playing. The brothers saw Tilottamā and both wanted her for himself. They became jealous of each other, started quarrelling and struck each other to death by their maces. Brahmā then bestowed the three worlds to Indra and granted Tilottamā the right to roam in the region of the Ādityās.

SUNĀMAN: son of Ugrasena; brother of Kāsiṣṭha; killed by Balarāma.

SU-PRIYA: chief of the Gaṇḍharvas.

SŪRA: a Yādava king; father of Vasudeva and Kuṇḍī; grandfather of Kṛṣṇa.

SŪRA: a nymph personified as the goddess of wine; produced at the churning of the milky ocean.

SURABHI: (i) the cow of plenty produced at the churning of the milky ocean; (ii) a goddess with the face of a cow and the body of a woman.

She carries in her two hands a handful of grass and a kamandalu; worshipped for the attainment of wealth, plenty and prosperity.

SŪRAS: inferior deities of VEDIC origin connected with Surya; inhabit SWARGA; a god in general.

SŪRASĀ: a Rākshasi; mother of the Nīgas; swallowed Hanumān when he was on his way to Lankā to fight against Rāvana. Hanumān distended his body and stretched her mouth to a hundred leagues wide and then suddenly shrunk to the size of a thumb and dashed out of her mouth.

SŪRSA: daughter of Kroḍhavanth; sister of Kaṇṭu.

SŪRYA: the Sun and one of the chief VEDIC deities; his diameter is 10,000 yojanas, circumference 35,800 yojanas, identified with Savitṛ and Vaivasvat and therefore, an Āditya; son of Aditi, the eighth son that Aditi discarded; also called Martanda (see Aditi); wife Uṣī; also called the son of Uṣī. In the RĀMĀYANA, he is referred as the son of Kashyapa and Aditi or as a son of Brahmā. By his wife Sanjīva, daughter of Vishvakarma, he had three children Manu Vaivasvata, Yama and Yami (see Saṅjīva). For his daughter's sake, Vishvakarmā cut off an eighth part of the sun's effulgence and from the blazing pieces thus cut off, he fashioned the weapons of gods including Viṣṇu's discus, Shiva's trident, Kuvera's weapons and the lance of Kārttikeya. Rāhu swallows Surya and Soma (eclipses) because they discovered him drinking amṛta. Father of Kuṇḍī's illegitimate son Karṇa, of Shanī and the monkey chief Sugrīva; bestowed his daughter Tāṇḍī on Sāṁvara; took Nirāla with him to the palace of Brahmā, gave to Yudhiṣṭhīra a copper vessel, the food cooked in which became inexhaustible; appeared before Karṇa in a dream and warned him against Indra and advised him to ask for the Shakti of Indra; came to the investiture of Skandā; when Renukā, the wife of Jainādāgama was afflicted by the rays of the Sun and Jainādāgama was going to pierce the Sun, Surya, disguised as a Brāhmaṇa, gave him an umbrella and a pair of sandals. He is depicted as riding a chariot drawn by seven horses or one seven-headed horse with Aruna or Vaivasvata as his charioteer.

SŪRYĀ: a VEDIC goddess associated with marriage;

daughter of Surya; wife of Soma; Ashwins were the groomsmen who carried her away in their chariot and therefore, she is called Ashwini.

SU-SHENA: (i) son of Kṛṣṇa and Rukmini; (ii) Rāma's physician who brought the dead to life.

SŪTA: means a charioteer; an epithet of Karna.

SUVARCASĀ: a consort of Surya.

SUVARNĀ: a consort of Surya.

SVĀHĀ, SVĀHĀ- means offering, daughter of Daksha and Prasuti; wife of Agni or Vahni, assumed the form of the six wives of the Saptaṛishis and six times co-habited with Agni (see Saptaṛishi), could not assume the form of Arundhati. The six wives were turned out by their husbands who suspected them of infidelity and they became the six Kṛtikās (Pleiades). Svāhā carried away the seed of Agni, discharged six times while having relations with her from which seed was born Skanda. This seed was thrown by Svāhā into Gaṅgā. The heat of Agni's seed was too much for Gaṅgā to bear and she threw away Agni's seed onto the reeds growing on her bank. Among the celestial ladies, there were none save the Kṛtikās who could bear the seed in their womb. Agni became gratified and his energy was divided into six portions and a portion was placed in each of the Kṛtikās. All of them were delivered at the same time and the six portions united into one. The earth received the child from gold. He grew up in a celestial forest of reeds, reared by the Kṛtikās and hence came to be called Kṛtīkeya. Gold is the energy of Agni and was born from the same seed with Kṛtīkeya, hence gold is highly auspicious (see Skandha); her body consists of the 4 Vedas; her limbs are the 6 Āṅgas or members of the VEDA; represented also as a wife of the Rudra-Pashupati.

SHWETĀ: means dressed in white; (i) a deity connected with the sun bright as the moon, seated on a white lotus, (ii) Skanda's attendant; (iii) a Daitya, son of Vipracitti; (iv) an Avatar of Śiva, (v) a manifestation of Viśnu in his Varṣa incarnation; (vi) one of the seven tongues of Fire;

SHWETĀ: (i) one of the Matris attendant on Skanda (ii) a goddess, bright as the moon, seated on a white lotus.

SHWETĀKETU a sage, son of Uḍdilaka, put a stop to the practice of married women consorting with other men, except when a man had to raise seed to the husband

SWADHĀ means oblivion, wife of Kavi, regarded as a daughter of Daksha and Prasuti by some, and of Agni by others

SWAPHALKA husband of Gāudīni, father of Akrura, where he dwelt famine, plague, death were unknown.

SWARNAGAURI is Pārvati, for acquiring a lustre of gold by her penance to win Śiva.

SWASTI: one of the Matris attending on Skanda.

SWAYAMBHU: the self-existent; a name of Brahmā, the Creator.

SYĀLA: a Yādava prince; insulted sage Gārgya and was the cause of his becoming the father of Kālavyavāna; a great enemy of Kṛṣṇa and the Yādavas.

SYANA: daughter of Kashyapa; mother of hawks.

SYĀVA: a VEDIC Rishi.

SYENI: daughter of Tamrā; mother of donkeys and asses.

T

TAKSHAKA: a serpent chief, caused the death of Parkshit in consequence of the curse of a Brâhmaṇa Srigin, prevailed upon Kashyapa not to help Parkshit, met Kashyapa on his way to Parkshu when Janamejaya, son of Parkshu began his *Sarpa Satra*. Takshaka sought the shelter of Indra and thus resulted in Indra's fall, served as calf for Nâgas to derive poison from the earth; the Nâga presiding over the month of Shukra; on the neck of Shiva, an ear ornament of Shiva; shaken by Hitanyakashipu, sent along with others to fight Prahlâda (see *Janamejaya*); in the guise of a beggar deprived Uttânika of a pair of ear-rings but was forced to give them back.

TÂLAKETU: means palm bearer; an epithet of (i) Bhûma; (ii) Balarâma

TÂLADHWAJA: Balarâma

TÂMRA: (i) daughter of Daksha, one of the wives of Kashyapa; mother of hawks, vultures, eagles, curlews, geese, Shuklis, (ii) daughter of Pulaha, mother of Apsarâ, (iii) wife of Vîsudeva, son Sahadeva.

TAPANA: Surya whose daughter is Yamunâ, the deity of the river Yamunâ

TAPASWI: (i) a sage of the epoch of the 12th Manu; (ii) a son of Cakshuia Manis; (iii) Kashyapa, a sage of the epoch of the 4th savarna

TÂPTI: daughter of Surya and Chhâyâ; mother of Kuru by Samvarita.

TÂREYA: a vânar chief, son of Bhraspati; went with Sugriva to Kuśkindhâ, brought a lovely coffin in which Bîlî's dead body was carried to crore cremation grounds; took 5 (50 million) the monkeys to Sugriva for rescuing Sîtâ.

TÂRÂ: (i) wife of the monkey chief Bîlî; mother of Angada. Bîlî's brother Sugriva took her as wife after Bîlî had been slain in battle by

Râmâcandra, (ii) wife of Bhraspati; carried off by Soma, mother of Buḍh (see Bhraspati, Soma).

TÂRAKA: (i) a Daitya, son of Vayrânaka. His atrocities alarmed the gods and to destroy him Skanda, the god of war was born (see Kârttikeya, Skanda)

TÂRAKÂ, TÂDAKÂ: a female demon; possessed the strength of 1000 elephants; wife of Sundâ; mother of Mârua; daughter of Yaksha Suketu; changed into a Râkshasi by the curse of Agastya; ravaged the countryside and interfered with the devotions and penances of the sages. Vishwâmitra wanted Râma and Lakshmana to kill her but Râma was reluctant to kill a woman but did so at the earnest entreaties of the Râis.

TÂRKHYA: (i) a name of Garuda; (ii) a mythological personification of the Sun as a horse or as a bird; married four daughters of Daksha i.e. Vinatâ, Kadru, Patangi and Yâminî; (iii) one or more Râis, especially Aristanemu, (iv) Shiva

TILOTTAMÂ: a brâhmaṇa by birth; condemned to be born as an Apsarâ for having committed the sin of bathing at an improper time; brought about the destruction of Sunda and Upasunda (see Sundâ). Born out of the fire altar of Brahmâ; resides in the Sun's chariot in the month of Maghâ; Brahmâ caused Vishwakarman to make a celestial maiden from small portions of every kind of gram, hence she was called Tîloktamâ. Brahmâ was sitting facing eastwards, the Râis facing all directions. As Tîloktamâ walked round them, Mahâdeva got three other heads so as to continue to look at her, Indra got 1000 eyes and all the celestials except Brahmâ gazed at her.

TIKI: (i) Suryas, (ii) son of Durvâ who was the father of Bhradhratha, (iii) daughter of Daksha; mother of sea monsters.

TÔTALÂ: An aspect of Gaun, said to destroy all suns. She carries the shula, akshamâli, danda and a white chauri.

TRAILOKYAMOHANA: Viśṇu.

TRAIPURA: the seventh of the twelve incarnations of Viśṇu.

TRĀSAKA: Rākshas fearful to children.

TRIAMBĀKA: means three eyed or having three wives; (i) a name of Shiva; (ii) one of the Rudras; (iii) a name of one of the 12 Shivalinga

TRIDASHĀ: are the 33 deities, i.e. 12 Ādityas, 8 Vasus, 11 Rudrās, 2 Ashwins

TRIGUNA: is the personified energy of gods, Viśnu Brahmā Rudra representing the three qualities Sattva, Rājas Tamas

TRIJATĀ: an amiable Rākshasi, bestriend Sītā, dreamt that Rāmacandra will win over Rāvana and kill him; advised Rākshasi's not to ill-treat Sītā, predicted to Sītā that Rāma and Lakshmana will not be killed in the war.

TRILOCANA, TRINETRA, TRIĀKSHA, TRIĀMBĀKA: an epithet of Shiva as the three-eyed god. With his third eye he can destroy anyone by merely focusing his third eye on the victim; reduced Kāmadeva to ashes when the latter made Shiva have amorous thoughts of Pārvatī while engaged in devotions (see Shiva)

TRIMURTI: the Hindu Triad of Brahmā, Viśnu, Śiva, the gods respectively of Creation, Preservation and Destruction. The three gods exist in one and one in three for there is only one god but with three manifestations The Triad is a VEDIC association of three gods: Agni, Vāyu, Surya.

TRINABINDU: a Rājāṛsi; lived near Mount Meru His daughter while looking for her friends saw Rāsi Pulastya and immediately her body showed signs of pregnancy. She went to her father and told him about her pregnancy. By his yogic powers he went to Rāsi Pulastya and asked him to marry his daughter. The latter agreed and the daughter gave birth to a son called Vishwa (see Pulastya).

TRINĀVARITA: a demon who in the form of a whirlwind carried off the infant Kṛṣṇa but was killed by the latter. Kṛṣṇa caught hold of the

demon by his neck and the demon unable to bear his weight, fell down dead to the wonder of all Gopās and Gopis

TRIPURA: (i) a name of Shiva for destroying the three cities of the Daityas; (ii) a name of the Daitya Bīma for receiving the gift of three cities from Brahmā, Viśnu, Shiva

TRIPURĀ: an aspect of Gaṇī, carries in two hands the aṅkuṣha and the pāsha, two hands in the varada and the abhaya pose, also called Lalitā

TRIPURĀRĪ Rudra or Shiva with 16 hands; danced in joy at the destruction of Tripuram.

TRIPURABHAIRAVI goddess of the complexion of the rising sun, 3-eyed. Her head is surrounded with a garland of skulls, her chest daubed with blood, carries the akshamālā and vidyā (book) in two hands and the other two are in the varada and the abhaya pose.

TRISHĀNKU: son of Tribanḍhana, father of Hariscandra; also considered as the son of Pṛithu; father of Daṇḍihumar; called Trishanku for having committed three sins of displeasing his father; killing the guru's cow and eating un consecrated flesh; banished from his kingdom, was consoled by Viśwāmitra who sent him to heaven in his bodily form; became one of the planets (see Viśwāmitra, Saṃyavratā, Gilava).

TRISHIRAS: (i) a Rākshasa with three heads; killed by Rāmacandra, nephew of Kumābhkarna; (ii) in the VEDAS, a son of Twashir, also called Viśwatuṣa; (iii) Kuvera; (iv) an Asura killed by Viśvā.

TRITĀ: a Rāsi, brother of Ekatā and Dwitā, sous of Gautama, Prajāpati or Brahmā; fell into a hole and deserted by his brothers; performed mental sacrifice and was delivered by Saraswati who appeared in the hole, cursed his brothers; a minor double of Indra; associated with the gods of the atmosphere Maruts, Vāyu and Indra; prepared the Soma with Agni; defeated Vṛtra (obstruction), Vala (cloud) and Viśwatuṣa (the shaper of the universe).

TRIVAKRA: a hunchbacked maiden who supplied unguents to Kārṇa. For the mere asking, she gave them to Kṛṣṇa and his brother. Pleased,

Kṛṣṇa straightened her body and converted her into a beautiful maiden, also called Naikvaktra

TRI-VIKRAMA: an epithet of Viṣṇu because of the three steps he took in his Vāmana or dwarf incarnation. The three steps are: one on earth, one in the atmosphere and the third in the sky i.e. Agni, Vāyu and Surya. According to some commentators, the three steps are the three phases of the sun i.e. the rising, culminating and setting. The word has been in use since R̄e-VEDIC times

TULASI, TULASIDEVĪ: (i) the plant *Tulasi* (*oromum sanctum*) personified as a goddess; an aspect of Lakshmi, the consort of Viṣṇu; (ii) wife of a demon called Jālandhar. On the death of her husband committed Sati and from her ashes arose the Tulasi plant worshipped by Hindu women for the long life of their husbands. As a deity she sits on a padmāsana, wearing white clothes, adorned with ornaments, of her 4-hands, two are in the abhaya and varada poses, and two others hold a lotus and a nilotpala. In another version Tulasi's body becomes the river Gandaki and Viṣṇu becomes the Shaligram stone. In another birth she marries Shāṅkhacūḍa. (see Shāṅkhacūḍa)

TUMBURU: a Gandharva disciple of Nīrada, expert in divine music, was asked for his help in entertaining the armies of Bharata by Bhīrūṭī, cursed by Kuvera to become a Rākṣasa called Virāḍha for showing disrespect to Rāmabhū (see Virāḍha)

TURIYA a name of Brahmā

TURVASU: a son of Yayāti and Devayāni; refused to part with his youth to his father; cursed by his father not to have any issue and to rule the barbarians.

TUŠTA: sons of Ruci and Akuti; gods of the period of Swāyambhuva Manu.

TUŠTĀ: wife of Kratu; mother of Tušta gods in the Śwārocis epoch, gave birth to Viṣṇu called Ajita in that epoch.

TUŠTA: a class of Devas; (i) sons of Kratu and Tušta, 12 in number; (ii) sons of Dakshunā; (iii) sons of Vedashurī; ancestors of the priestly class

TWASHTRI, TVASHTR, TVASTR. means the shaper, a craftsman. A divine artist, a skillful worker and bestower of long life and prosperity. He generated Agni, the waters, Bhṛggus, earth and heaven and fashioned the thunderbolt of Indra and the chalice of Soma. He shapes husband and wife for each other, develops the foetus in the womb, produces and nourishes a great variety of forms; keeps ambrosia in his home and Indra comes to drink it. To steal his cows, Indra killed his son Trishūṭa. Twashtri forbade Indra to enter his home and Indra forcibly took away the beverage of immortality. He is the father of Vishwarupa or Trishūṭa, had three heads, six eyes and three mouths; father of Sharanya who married Vivasvata or Surya (see Sahajā), in the PURANAS he is identified with Vithwakarman, the architect of gods and with Peñjapati; associated with the celestial craftsman R̄bhus

U

UCCAISSHRĀVAS: a celestial horse, arose from the ocean of milk when it was churned to extract amṛta by the Asuras and the Devas. Vinatā, the mother of Garuda lost a wager to her co-wife Kadru. Before the horse arose from the waters, Kadru said that the horse had black spots on its tail while Vinatā said that the horse was pure white. According to the wager, who ever lost,

had to be the slave of the other. When Kadru discovered that the horse was pure white, she commanded her children, the snakes to attach themselves to the tail of the horse so that it appeared to be black. By this deception, she won the wager and Vinatā had to serve her. Later, Garuda, son of Vinatā won his mother's freedom by procuring amṛta for Kadru. When he was

flying in the heavens carrying the pot of amṛta he felt tired and put the pot on the grass. A few drops of the amṛta fell on the grass and the snakes licked that up. The grass being sharp edged, the tongues of the snakes got split (see Garuda).

UDDHARANA: father of Shantanu.

UGRA: (i) a Rudra, (ii) a Marut; (iii) a manifestation of Shiva as the fearful; possesses the thunderbolt Asani which sparks the fire of the universal destruction, devourer of offsprings, wife Dikṣā (initiation), son Sanjñā (libation), (iv) an Asura

UGRADAMSTRĀ: manifestation of Durgā, the one with fierce fangs.

UGRADANDĀ: manifestation of Durgā with fierce baton

UGRASENA: king of Magadha, father of Kamsa and Devaki, deposed by Kamsa, regained his throne after Kamsa was killed by Krīṣṇa

UKĀRA: the fifth face of the 14-faced god; Cariṣṭmava Manu of the Pita colour.

ULŪPI: daughter of a Nīga king Kautavya; married Arjuna; son Iravat.

UMĀ: means light; also known as Ambikā, Gauri, Rudrāni, Pārvati, Aparṇi; she is eternal knowledge, limitless space; consort of Shiva; daughter of Himāvat and Menā; practised austerities to win Shiva as her husband; her father was not happy at bestowing her on a man of ill temper Indra thought of the 7 sages to bring about Shiva's marriage with Umā. Brahmā acted as a priest at the wedding. Umā desired to have a son like Viraka and Shiva asked her to adopt him as her child which she did. Touched by night, Umā became black and Shiva found fault with her; called as Shyāmā. Umā was hurt and left Shiva to do penance. Viraka appealed to her not to go but she told him that she would return as Gauri, the fair complexioned, asked Viraka not to let any woman enter her apartments in her absence. Meanwhile, Ādi, son of Andhakāsura entered Shiva's abode in the guise of Umā but was slain by Shiva (see Ādi). Hearing from Vāyu that a lady had entered her home, Umā cursed Viraka to be born on earth, out of her rage came a lion which Brahmā gave to the god-

dess of night. Umā having become Gauri, entered Shiva's abode but was stopped by Viraka who did not at first recognise her. While Umā was sporting with Shiva, Agni entered in the guise of a parrot and Umā left the bed. Seeing Umā leave, Shiva made Agni as a parrot drink his virya (semen) and thus was born Kārttikeya whom the six Kṛtikās (Plough) nursed. This story has been differently told in different PURĀNAS (see Skandā, Kārttikeya, Swāhā). She carries in her hands the akshamālā, a mirror, the kamandalu and a lotus.

UMĀPATI: Shiva as the husband of Umā

UNNATI: a daughter of Daksha, wife of Dharmas; mother of Darpa

UPAĪRA: a class of Pishācās generally found in the burial grounds, wear bark of trees.

UPAMANYU: a Rishi, pupil of Ayodhaumya; aided Shiva in the propagation of his doctrine and received the ocean of milk from him

UPARICARA: a demigod or a Vasu; commanded by Indra to live on earth as the king of Cedi. By Apsarā Adrikā had a son named Matsya (fish) and a daughter Satyavati (see Adrikā, Satyavati).

UPASHRUTI: the boon giving goddess; a supernatural voice heard at night revealing the secrets of the future.

UPASŪNDĀ: a Rishi, son of Nisundā (see Sūndā).

UPĀVI: Rishi.

UPEÑDRA: (i) a manifestation of Hari, born of Aditi and Kashyapa; also called Vāman because of his short stature; (ii) a younger brother of Indra.

URAGA: the Nīgas or serpents inhabiting Patīla.

URJĀ: daughter of Daksha; wife of Vassītha; mother of Cāraketu and 6 other sons and of one daughter named Pañdarakā.

URJASWATI: a daughter of Priyavrata and Barhiṣmati; wife of Shukra; mother of Devayānī.

URMILĀ: daughter of Janaka; sister of Sītā; wife of Lakshmana; mother of Gañdhari Somadī.

ŪRU: (i) son of Cakshusha Manu; wife Agneyi; (ii) son of Bhauma Manu.

ŪRVA: (i) father of Rucika; grandfather of Jamadagni; gave Agneyāstra to Sīgara to conquer the barbarian hordes (see Sīgara); (ii) son of Purājaya, a sage who practised true Brahmacarya; put his thigh into the fire and churned it with Kusha ghas; out of that came out the fire Aurva which he gave to Hitanyakashipu as a weapon

ŪRVASHI: a celestial nymph of great beauty; born of Nārāyaṇa's thigh (see Nārāyaṇa); worshipped for success in love affairs; incurred the wrath of deities Mitra and Varuna and cursed to live on earth (see Pururavas, Mitra, Varuns); indirect mother of Agastya and Vasiṣṭha; as the deities Mitra and Varuna lost their Virya on seeing her and thus were born the two sages (see Agastya, Vasiṣṭha); Saryadhipi saw her and lost his seed from which was born Sharadvata, fell in love with Arjuna; rejected by him, she cursed him to become a woman.

ŪSA, ŪŚĀ: (i) daughter of the Daitya Bīnāsura, granddaughter of Bala, saw a handsome youth in her dream and fell in love with him not knowing who he was. She confided her dream to her friend Cūtalekhā who drew the faces of many youths. Ūśā recognised one as the face she had dreamt, which happened to be of Aniruddha, the son of Pradyumna, grandson of Kṛṣṇa. Cūtalekhā by her magical powers brought Aniruddha into the palace. When Bāna heard of it, he went with his army to kill the youth but was defeated in the battle. Later Bīnāsura made Aniruddha a prisoner. Kṛṣṇa, Balarāma and Pradyumna went to Aniruddha's rescue and even though Bāna had the support of Shiva and Skandha, was defeated and Aniruddha went back to Dwārakā with his wife Ūśā (see Aniruddha). (ii) personified goddess of Dawn, conceived as a matron carefully tending everything, rousing and stirring all life, unites man with gods and causes Agni to be kindled, conceived as both the mother and wife of Surya as he follows her and she precedes him, sister of Bhaga andkins-woman of Varuna To Dyus (heaven). Ūśā is

both a daughter born in the sky, as well as a beloved because she rests in the lap of the firmament. Agni is considered her lover. She is associated both with the Ashwins and the moon; she is the breath and life of everything; conceived as a matron carefully tending everything, rousing and stirring all life, unfolds all creatures, confers fresh life and derives away evil dreams, invoked to rouse the liberal and the devout, she comes driving in a chariot drawn by fleetings resplendent steeds of a ruddy hue, ever yoked and unresisting. (iii) wife of Vibhavavasu, (iv) Night, a mind-born mother; (v) created by Brahmā from his feet, camels belonging to the Tāmra line

ŪSHANAS: (i) the Planet Venus, also called Shukra, the preceptor of the Daityas and the Asuras, father of Devayānī, by his curse Yaṣṭi, his son-in-law became prematurely old and requested his sons to exchange their youth for his old age. Ushanas Kātya was an ancient sect, half mythical, figures in the R̄-VEDA; associated with Kutsa and Ihdra, also called Kavi Ushanas; (ii) son of Dharmā, performed a 100 sacrifices; father of Rucika; (iii) son of Suyajña; father of Maruta, (iv) the Vedavyāsa of the third Dvāpāra and author of Nitishāstra, on the efficacy of TAPAS; jealous of Bṛhaspati and joined Caṇḍa in the Tārakāṁśī war.

ŪSHINARA: (i) a sage who went to Śyāmaṅga-pancaka for the solar eclipse, (ii) a son of Mihimana, adopted Yavānī's grandson Shibi. Indra in the form of a hawk and Agni as a pigeon, tested the charity of Shibi (see Shivi)

ŪSHIJ: According to the MAHĀBHĀRATA and some of the PŪRĀNAS, the Rājā of Kalinga asked his queen to submit to the embraces of Dīghanatāma so that he might beget a son. The queen substituted her bondmaid Ushij Dīghanatāma though blind, was cognisant of the crime and sanctified Ushij and begot a son on her called Kakshavant

ŪTATHYĀ: a Brāhmaṇī; married Soma's daughter Bhadrā, a woman of great beauty. Varuna got enamoured of her beauty and carried her off from Utathya's hermitage. Enraged, Utathya dried up the ocean and lakes, the abode of Varuna; Varuna then submitted to Utathya and returned Bhadrā to him and the sage released the waters of the ocean and lakes. (ii) a Matici god, the eldest brother of Bṛhaspati who had a son by

Mamaṇā, the wife of Utathya (see Bhṛaspatī, Dirghatāmas, Bharadvāja).

UTKALA: (i) son of Dhruva and Iḍā; (ii) an Asura, follower of Vṛtra in his battle with Indra. Took part in the Devāsura war between Bali and Indra, fought with Mātṛs or mother goddesses, (iii) a son of Sudyumna

UTTARA: father of Irāvati; father-in-law of Pankhsūti

UTTARĀ: daughter of king Virāta, wife of Abhimanyu, mother of Parikshit Ashwathāman tried to destroy the child in her womb, Uttarā invoked Kṛṣṇa's help and he saved the unborn child

UTTĀNKA a Rishi, disciple of Veda, resisted the temptations of the wife of Veda, wished to bring Veda some gratuity for his instructions, was ordered to bring the ear-rings of Panchiyā's queen for the wife of Veda. Having procured the ear-rings, he returned to his master. On the way, Takshaka stole them (see Takshaka) and proceeded to Nāgaloka. Indra made a hole with his

thunderbolt through which Uttānka entered the Nāgaloka and hymned the praises of snakes; saw two maidens, Dhīrī and Vidhīatr sitting over a loom, weaving a fabric with black and white threads (night and day); saw a wheel (the year) with twelve spokes (the months) turned by six boys (the seasons) and a man Parjanya mounted on a horse (Agni). At the bidding of the man, Uttānka blew into the anus of the horse, from where there issued flames and smoke which were about to consume the Nāgaloka. At this Takshaka gave the ear-rings to Uttānka

UTTĀNAPĀDA, UTTĀNA (i) son of Swayambhuva Manu and Shatarupā, brother of Dhruva and nephew of Priyavrata, (ii) father of Dhruva, a devotee of Hari, had two queens, Suniti and Suruci. The former's son was Dhruva and the latter's Uttana. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate gods, so that he is born of her and then only he could sit on his father's lap. Dhruva felt hurt and started practising penances at a tender age (see Dhruva)

V

VĀC: a goddess, personification of speech; personified as the vehicle of knowledge; gives power and intelligence to those she loves; mother of the VEDAS. Various origins are assigned to her; (i) daughter of Brahmā called Shatarupā with whom Brahmā had incestuous relations and thus mankind was progenated; (ii) daughter of Daksha; wife of Kashyapa; mother of Gāndharvas and Apsarās.

VAIDARBHI: a princess of Vidarbha; (i) a name of the wife of Agastya, (ii) Damayanti wife of Nala (iii) Rukmini.

VAIKUNTHA: name of Indra and Viṣṇu, as residing in Vaikuntha.

VAIRĀJ: Manu, the son of Viraj.

VAIRĀJAS: Ascetics, mendicants who have com-

pleted a course of vigorous austerities; semi-divine beings or Manes, unconsumable by fire.

VAIKUṄTHANĀጀHA: Viṣṇu

VAIROCANA: (i) a name of Bali; (ii) son of Surya; (iii) son of Viṣṇu; (iv) son of Agni; (v) son of Asura Virocana

VAISHAMPĀYANA: a Rishi.

VAISNAVI: one of the Saptamātṛikas (see Saptamātṛikas); wife of Viṣṇu. A beautiful face, dark complexioned with beautiful breasts. She carries the shankha, cakra, gadā and padma or two hands carry the shankha and cakra and two hands are in the abhaya and varada pose. Her vāhana is Garuda.

VAISHWĀNARA: omnipresent, a name of Agni.

VAIVASWATA: (i) Seventh Manu; (ii) son of Surya; (iii) father of Ikshwāku.

VAJRĀNGA: son of Diti and Kashyapa; father of Tarakāsura.

VAKA: an Asura who lived near the city of Eka-cakra and forced the inhabitants of the city to send him a quantity of food and one man to devour daily. One day Kuñti, the mother of the Pāṇḍavas found a poor woman weeping because it was the turn of her only son to be sent to the Asura for his meal. Kuñti confident of her son Bhūma's strength, offered to send him instead. A terrible combat followed between Bhūma and the Asura till Bhūma tore asunder the demon to pieces.

VALĀKA, BALĀKA: (i) son of Puru; grandson of Jahnu; (ii) a Rākṣasa.

VĀLAKHILYAS: diminutive Rājus the size of a thumb; children of Samudra and Kratu, 60,000 in number.

VĀLMIKI: a sage, author of the RĀMAYANA; is himself shown as having taken part in the story; received Sitā in his hermitage after her banishment from Ayodhyā; educated her twin sons Kuśha and Lava.

VĀMĀ: Dēvi, 2-armed, of terrifying look, 3-eyed, holds a kapīla in one hand, other is in the abhaya pose; confers desired good upon her votaries.

VĀMANA: (i) the dwarf incarnation of Viśnu. The Daitya king Bali had acquired dominion over the three worlds by his austerities and penances. To regain the world for men and gods, Viśnu, took the form of a dwarf and was born as a son of Kashyapa and Aditi. In his dwarf incarnation, he approached Bali and asked for the gift of land measuring three strides of the dwarf. Bali readily complied with the request and Viśnu in his first two strides covered heaven and earth but out of compassion left the third stride which would have covered the Pātāla or the infernal regions, to Bali (see Bali); (ii) an Apsarā who danced before Bharata.

VĀMĀCĀRIS: followers of Vāmadeva, the left hand sect.

VĀMADEVA: (i) a form of Rudraśiva; the western face that is red; represents one-ness; called the left-hand deity; connected with the element fire, the sense of sight and action; colour of the lotus heart, holds a rosary and a hatchet and his hands show the gestures of granting boons and removing fear; (ii) a Mahārishi, approached by Dasharatha to perform the yajña for procuring sons; after the death of Dasharatha asked Vasiṣṭha to select another king.

VANACARAS: Dryads, Fauns or Sylvan guardians

VANACARIS: female Vanacaras.

VANADURGĀ: one of the nine Durgās; eight-armed, green in colour; carries in her hands the shankha, cakra, khadga, khetaka, bāṇa, dhanus and shula and the remaining hand is in the tarjanī pose

VĀNDANA: a Rājī, cast into the well along with Rebha and rescued by the Ashwins.

VAPUŚA: (i) beauty personified as a daughter of Daksha and Dharmā; (ii) an Apsarā; (iii) one of the Māris attending on Skandā.

VARADĀ: means a bestower of boons; a name of Devi and Saraswati.

VARADRĀJA: a name of Viśnu for having saved the life and bestowed a boon upon Gajendra from the grips of a crocodile (see Gajendra).

VARĀHA: the Boar incarnation of Viśnu. A Daitya named Hiranyaksha had dragged the earth to the bottom of the sea. Viśnu took the form of a boar and fought with the demon for a thousand years after which the demon was slain by him and the earth was raised up (see Hiranyaksha).

VARĀHĀ: a Suptamātrikā, consort of Varāha; face of a boar, colour of the storm cloud; wields the hala and the shakti; her vāhana is the elephant; six-handed, carries the danda, khadga, khetaka and pāśa.

VARĀNGI: wife of Vajrāṅga; mother of Tarakāsura (see Tarakāsura):

VARUNA: a VEDIC deity representing the Heavens, guardian of the western quarters of the universe; god of the Vedas, universe, gods and men, associated with Mitra who is the ruler of the day and Varuna of the night, presides over the relationship of man with the gods, the ruler of the invisible side of the world, his absolute power is felt during the night, the uncontested ruler of the Ādityas, he is everywhere, the universe and around it, he bound together the hours of the day and established the morning with magic art, creator and sustainer of the world, established and maintains natural and moral laws, justice giver, punishes the guilty. He made the Sun shine in the sky, wind is his breath, traced the path of the sun, dug channels for rivers to flow; made the moon walk in brightness and stars disappear in the daylight. In the MARABHĀRATA, Varuna is the Lord of the waters, the ruler of the sea and subterranean waters, gives rain and hydrosy, owner of Soma, ruler of rivers and their genu, serpent gods, nāgas, antigods. He is depicted as two armed standing on a swan, tortoise or a fish. In his left hand is a noose made of a serpent. According to the VEDAS he has four faces and he eats and drinks. His eye shared with Mitra is the sun, sometimes he has 1000 eyes, he winks, his breath is the wind, he has beautiful arms and hands and a shining foot, wears a golden mantle; has the colour of snow, lotus or the moon; is shown covered with ornaments; his parasol is the hood of a cobra called Ābhoga (enjoyment), his emblem is a fish. According to the MARABHĀRATA, Varuna is the son of Kardama (mud); his wife is Vāruni the goddess of wine. Their son is Puṣkara (nourisher), Bila (strength), a daughter Sura (liquor). Another son of his is Adharma (wrong deed), married Nurtti (misfortune). Her sons are Narṣṭa (evil omens), Rākṣasas (demons), Bhaya (fear), Mahābhaya (terror) Mṛtyu (death).

He carried away Utathya's wife Bhadrā (see Utathya); Varuna and Mitra had lustful thoughts on seeing Urvashi, the celestial nymph and their seed fell. From that were born Agastya and Vasītha (see Agastya, Mitra, Urvashi, Vasītha); (ii) husband of Devi, the daughter of Shukra; father of Bala and Sura; present at the birth of Arjuna; presented Arjuna with the Gāndiva bow.

VĀRUNI, VĀRUNĀNI: is the goddess of wine; wife of Varuna, arose out of the milky ocean as it was churned by the gods and the Asuras for

obtaining amṛta

VĀRUNI-CĀMUÑDĀ: a twin goddess; Vāruni has pendulous breasts, flabby belly and clad in red garments, carries the shula and the bāṇa; Cāmuñdā is a handsome woman with large and long nails and several hands, attracts all by her power

VASIŚTHA: one of the Saptaṛsis, wife Arundhan, a Prajāpati, grandfather of Parīshara. He and Agastya sprang from Mitra and Varuna through Urvashi (see Mitra, Varuna, Agastya, Urvashi). From their seed that fell on the ground was born Vasītha and from the seed that fell in a jar was born Agastya, cursed Vasus to be reborn (see Bhīṣma), one of the seven Rishis present at the birth of Arjuna. A great rivalry existed between him and Viśwāmitra who coveted Nandī, the cow of plenty that Vasītha possessed

VASU are eight deities; children of Aditi; attendants of Indra, personifications of natural phenomena, they are: Apa (water), Dhruva (Pole star), Soma (moon), Dharā (earth); Anila (wind), Anala (fire), Prabhāsa (dawn); Pratyūṣa (light); their chief is Indra, later Agni and Viśnu are mentioned, one of the 9 ganas under Gaṇadevatā, mentioned along with the 11 Rudras and 12 Ādityas

VASUDEVA: father of Kṛṣṇa and Kuri; married the seven daughters of Āhuka, the youngest being the mother of Kṛṣṇa, Kṛṣṇa is also called a Viśudeva. He is shown as 4-armed, carrying the cakra, shankha, gadā, padma. His colour is white and his dress is yellow.

VĀSUKI: king of the serpents; used by the gods and the Asuras as a coil round the mountain Mandar to churn the ocean.

VASUS are eight personifications of natural phenomena, viz. water, pole star, moon, earth, wind, fire, dawn and light.

VASU-SENA: the original name of Kama.

VĀTĀPI: Vātāpi and Evalī were two Rākṣasa brothers; mother's name Dhamani. Their usual method of killing was that Vātāpi would assume the form of a ram which was offered as a sacrifice

and later eaten by the Brāhmaṇas. Ilvalā would then call on his brother to come out and Vāṭapi would tear his way out of the body of the Brāhmaṇas, thus killing them. They tried the same trick on Agastya but because of the austerities that the sage had practised, he managed to digest Vāṭapi. When Ilvalā called on his brother to come out as was his custom, Agastya told him that he will never see his brother again as he was dead. Then Agastya burnt Ilvalā with the fire from his eyes (see Agastya, Ilvalā).

VĀṭSYĀYANA: the sage who wrote the KĀMA-SŪTRAS and NYĀYA-BRĀĀA.

VĀYU: sprang from the breath of Puruśa, god of wind; king of the Gaṇḍharvās, one of the 8 Vasus born to Dharmā and Sañdhī, during vedic times associated with Indra, regent of the north-west quarter, presented as riding the golden chariot of Indra, drawn by a thousand horses. Father of Hanumān and Bhima, had lecherous desires towards the hundred daughters of king Kushanābha but they did not comply with his request. In rage he made them crooked, thus giving the name Kanyakubja to their city, i.e. the city of the hunch-backed damsels; among those destined to beget the five Ihdras, reborn as Pāñdavas, bore witness to the truth of Damyati's words; taught Arjuna the use of weapons; attested the innocence of Sīlā.

According to the BHĀGAVATA PURĀĀA, Nīrada invited Vāyu to break down the summit of Mount Meru. Garuda shielded it and Vāyu could not break it. Nīrada then advised Vāyu to attack the mountain when Garuda was away, which Vāyu did and breaking the summit of the mountain, he hurled it into the sea where it became the island of Lankā (Ceylon).

VEDA: a Brāhmaṇa disciple of Ayodadharumya; preceptor of Uttānka (see Uttānka).

VEDAKĀ: an Apsuā.

VEDA-VYĀSA: means an arranger of the VEDAS, a name given to many particularly to Kṛiṇa Dvāipāyana, son of Satyavati and Parāshara (see Satyavati, Parāshara)

VEDAS: pious, religious, virtuous, brave; an epithet of gods, especially of Brahmā, Puruśa, Shiva, Viśnu, Dharma, Surya.

VEDAVATI: a woman of great beauty; daughter of Rāti Kushadhwaja; granddaughter of Uthaspati, lived in her father's forest hermitage. Rāvana desired her for a wife but she told him that even though gods and Gaṇḍharvas had sought her hand in marriage, her father only desired Viśnu as a son-in-law. Rāvana was provoked by this resolution of her father and killed him but she stood firm on her father's resolution and continued with her austerities to win Viśnu as a husband. Rāvana touched her hair with his finger tips which enraged her. She cut off her hair and entered a fire to commit satī after cursing him that a woman would be the cause of his death. Born again as Sīlā, wife of Rāma whom Rāvana abducted leading to the war which ultimately ended in his death (see Rāvana, Sīlā).

VENA according to the MAHĀBĀRATA, Viśnu and BHĀGAVATA PURĀĀA, he was a descendant of Svāzambhuva, son of Anga, proclaimed that except him no one had the right to be the enjoyer of sacrifices. The sages annoyed at his presumption, killed him with blades of consecrated grass. After his death, trouble started in the land as Vena was childless and people had no king. To produce a son, the sages rubbed the thigh of the dead king and there came forth a man who was dark as charred wood, flat faced and short of stature. They called him Niśīda. The sages then rubbed the right hand of Vena and from that sprang Pṛithu, majestic and resplendent (see Pṛithu).

VETĀLA: are vampires who animate dead bodies and haunt cemeteries, one of Shiva's attendants.

VIBHĀNDAKA: son of Kashyapa; father of Rāyashringa (see Rāyashringa).

VIBHĀ: means shining, bright, a name applied to (i) Soma, Agni, Kṛiṇa, (ii) one of the 8 vasus, (iii) a son of Naraka, (iv) a Dānavā, (v) a Rāti, (vi) a Gaṇḍharva who stole the Soma from Gayatī as he was carrying it to the gods.

VIBHŪ: means mighty, powerful, everywhere, all-pervading; a name of (i) Sun, Moon, Kuvera; (ii) a son of Vedashirsa and Tuśitā, (iii) a class of gods under Mano Raivata, (iv) a son of Viśnu and Dakshmī, (v) a son of Bhiga and Siddhi; (vi) of Buddha; (vii) son of Bhigu; (viii) a son of Dharmaketu, brother of Shakuni.

VIBHISANA: the younger brother of Rāvana. For propitiating Brahmā, received a boon that he will not commit an unworthy act even if he was placed under extreme hardship. Rāvana once kicked him and Vibhīṣana went away to mount Kailash to practise penances. Shiva advised him to side with Rāmacāndra in the latter's war against Rāvana; succeeded to the throne of Lākshā after Rāvana was killed.

VICITRA-VIRYA: son of Shaṅtanu and Satyavati; husband of Ambikā and Ambikā, died childless. His half brother Kṛṣṇa Dwaipāyana rased seed for him (see Kṛṣṇa Dwaipāyana) when Kṛṣṇa Dwaipāyana visited Ambikā, she closed her eyes as he was leprous and her son Dhṛitarāṣṭra was born blind; when he visited Ambikā, she turned pale at his looks and her son Pāṇḍu was born pale in colour. Ambikā was ordered by her mother-in-law Satyavati to once again go to Kṛṣṇa Dwaipāyana for another child. But she felt too repulsive and instead sent a Shudra slave girl and Vidura was the result.

VIDURA: son of Vyāsa by a slave girl (see Vicitra-virya, Kṛṣṇa Dwaipāyana). He was a wise man and gave good counsel to the Kautavas and the Pāṇḍavas but sided with the latter in the war of Kurukṣetra.

VIDHUJIHVĀ: a Rākshasa, son of Kalka; ordered by Rāvana to show by his powers the beheaded head of Rāma so that Sītā may stop thinking of him and accept Rāvana; married Shurpanakhi, the sister of Rāvana.

VIDYĀDHARA: means one who possesses knowledge; are inferior deities attendant upon Indra; dwell between the earth and the sky, can change their shape at will and have frequent relations with people on earth.

VIDYĀDHARI: a female Vidyādhara.

VIGHNESHWARA: Ganesha, the Lord of obstacles.

VIGHNASURA: the guru of obstruction; was created by Shiva at the request of Indra. Once Prince Abhināñdāna offered a great sacrifice and invited all the gods except Indra. Indra appealed to Shiva to destroy the sacrifice. Vighnasa after killing Abhināñdāna wandered on the earth, obstructing all rites, sometimes visible and

sometimes invisible. Vasiṣṭha and other sages appealed to Brahmā for protection. Brahmā asked them to pray to Ganesha who alone was beyond Time and no other deity could conquer Ganesha. Ganesha defeated Vighnasa and the demon placed himself under the protection of Ganesha and served him obediently thus giving the name Vighnarāja to Ganesha.

VIGHNARĀJA: Ganesha, the Lord of obstructions. He is prayed to before undertaking any new work or travel (see Vighnasa).

VIKRĀTA the second Prajāpati, came after Kar-dama

VINĀYAKA Ganesha, the great leader

VINATĀ daughter of Daksha, wife of Kashyapa; mother of Garuda (see Garuda). According to the BHAGVATA PURĀNA, she is the wife of Tarksha; according to the VĀVU PURĀNA, the metres of the VEDA are her daughters, but PADMA PURĀNA gives her only one daughter called Sindumati. Vinatā laid two eggs but even after 500 years they did not hatch. Getting impatient, she broke one egg from which came out Aruna, the charioteer of the sun (see Aruna). His lower extremities were still undeveloped and he cursed his mother to become a slave but added that if she would wait another 500 years, she would be delivered of this curse by her other son who was Garuda.

VINDHYA: the mountains which divide India into north and south. A legend which personifies the Vindhya's, says that he was jealous of the lofty height of the Himalayas and wanted to compete with him and called upon the sun to go round him as he did round Mt. Meru but the sun refused to do so. Vindhya then started rising in height to obstruct the sun and rose above the Himalayas and Mr. Meru. Agastya, the spiritual guide of the Vindhya's was evoked by the gods for help. Agastya passed over Vindhya on his way to the south and Vindhya bowed before him in reverence to allow him easy passage. Agastya asked the mountain to stay in that position till he returned north and Vindhya submitted to his wish but Agastya never returned and Vindhya has remained far inferior to the Himalayas (see Agastya).

VINDHYAVĀŚIDURGĀ: one of the nine Durgās.

3-eyed, 4-armed, two hands hold the shankha and the cakra and two hands in the varada and the abhaya pose; colour bright as the lightning; sits on a golden lotus. Her vehicle is the bow.

VINDHYĀVALI: wife of the Asura Bah.

VIPRACITTI: chief of the Dīnavas, son of Kashyapa and Danu; incarnate as Jarischandra.

VIPULA: (i) means large, extensive, great, noble, important; (ii) a pupil of Devasharman, who guarded the virtue of Ruci, his preceptor's wife when tempted by Indra during her husband's absence; (iii) a son of Vasudeva

VIRABHADRA: son of Shiva, created from his mouth to stop Daksha's sacrifice. He had 1000 heads, 2000 eyes, 2000 feet, wielded 2000 clubs, holds the shell, the discus, the mace, blazing bow and battle axe; is decorated with the crescent moon; clothed in the skin of the tiger; his mouth is armed with formidable tusks and drips blood (see Daksha).

VIRĀDHA: also called Tumburu, son of Kāla and Shatachadā, a man eating Rākshasas of terrible form; met Rāma, Sītā and Lakshmana in the Daśakā; abused the brothers and seized Sītā. Rāma and Lakshmana fought him valiantly but could not kill him though they managed to cut off his arms. To get rid of him, they buried him alive and from his grave arose a beautiful Gindhrīva who had been condemned by Kuvera to assume the form of a Rākshasa, regained his original form at the touch of Rāma (see Tumburu).

VIRAJĀ: (i) a mistress of Kṛṣṇa changed into a tiver; (ii) wife of Nahuśa, spiritual daughter of a clan of Pisācīs.

VIRĀJ: Brahmā divided himself into two parts: the male and the female and in the female he created Virāj. From Brahmā i.e. Purusa sprang Virāj and from Virāj sprang Purusa. The male half of Brahmā i.e. Virāj typifies all male creatures; the female half i.e. Shatarupā, all female forms. (Divison from Muir texts).

VIRAJWALĀ: the granddaughter of Virocana; wife of Kuribhakama.

VIRAKA: the adopted son of Shiva and Pārvati.

VIRĀTA: a king in whose court the Pāndava brothers and Draupadi lived in disguise and helped the king in various ways. The king in return sided with them in the battle of Kurukshetra; killed by Drona.

VIRUPĀKSAHA: (i) Shiva, for possessing three eyes; (ii) Rudra; (iii) a Dānava, son of Kashyapa.

VIROCANA: a Dānava, son of Prahlāda; father of Bah, acted as the calf of the Asuras when the earth was milked.

VIRESHWARA: a chief of heroes; a name of Shiva and Virabhadra.

VIRANA: a Pratyūpi; father of Virana or Askru.

VIRANI: also called Askru; daughter of Virāja; wife of Daksha, mother of 1000 sons.

VIŚNU, VISHNU: one of the Ādityas, also named Han; identified with the Supreme Lord Nārāyaṇa; the second god of the Hindu Triad Brahmā, Viśnu, Shiva; manifestation of the Solar energy. In three steps he strides through the seven regions of the universe which three steps are the rising, culmination and setting of the sun. During Vedic times associated with Indra, later regarded as the Preserver, embodiment of mercy, benevolence and goodness. He is the self-existent, the all-pervading spirit. From him emanate the three stages of life. Brahmā, the Creator, who springs from a lotus which grows from Viśnu's navel when Viśnu sleeps afloat upon the primeval waters, Viśnu himself as the Preserver, Shiva or Rudra, the destroyer who springs from his forehead.

The power of preservation of Viśnu are manifested in a variety of forms called the Avatārs when a part of the divine essence is embodied in either a human or a mythological form to save mankind from some catastrophe. The most popular manifestations are ten in number. For killing the mother of Bhrigu, he was cursed by the latter to be born seven times on earth (see Avatār).

Viśnu has one thousand names, river Gaṅgā springs from his feet, his abode is in Vaikuntha; his vehicle is Garuda, half bird, half man and his consort is Lakshmi or Śrī, the goddess of fortune, prosperity and good luck; depicted as a dark hued, handsome man with four arms. One hand

holds a shankh (shell), another Sudarshana (the discus), the third a club called Kaumodaki and the fourth a lotus stalk. His bow is called Sārṅgā and his sword Nañdaka; has a curl of hair on his chest called Srivatsa and the jewel Kaustubha; jewel Syamantaka on his wrist; depicted either sitting on a lotus with Lakshmi beside him or reclining on the serpent Shesha and floating on the cosmic waters during the periods of temporary annihilations of the universe.

VISHĀL: son of Ikshwāku, Apsarā Alambusī

VISHRĀVAS son of Prajāpati Pulastyā, had by Idāvidī, the daughter of Bhāradhvāja, a son called Kuvera, the god of wealth. By Nikaśī or Kaikeshī, the daughter of Sumālī, three sons. Rāvana, Kumbhakarna, Vibhīṣana and a daughter Shirpanakhā. According to another account, Puśpotikā was the mother of Rāvana and Kumbhakarna, Mīlī was the mother of Vibhīṣana and Rīkā was the mother of Kbara and Shirpanakhā. These three Rīkhassis were given by Kuvera to Pulastyā as handmaids to appease him as he was annoyed with Kuvera for being a devotee of Brahmā. Vishrāvas was a reproduction of Pulastyā himself.

VISHWA: (i) a muni, father of Rāvana; the mud-born son of Pulastyā. The daughter of Rājafī Trinavindū appeared before Pulastyā while he was engaged in a yajña and he begat Vishwa on her; (see Trinavindū, Pulastyā); (ii) all gods forming one of the nine ganas of the gana-devatas; son of Vishwa, daughter of Daksha. Their number varies from 10-13. They are Vasu, Saya, Kratu, Daksha, Kīla, Kāma, Dhṛti, Kuru, Puturavas, Mīdrava, Rocaka, Dhwani, Dhurni.

VISHWAKARMA, VISHWAKARMAN: son of Brahmā or Twashtri; husband of Ghṛtāci; an epithet given to any powerful god; personification of the creative powers, the architect of the universe, gods and of celestial weapons; built Lankā; generated the energy to produce the monkey Nala who built Rāma's bridge connecting Bharata with Lankā. PŪKĀNAS made him the son of Prabhāsa and his daughter Sanjñā married Surjā, the Sun (see Sañjñā). (iii) the celestial architect, son of Prabhāsa, the eighth Vasu by his wife Yogasiddhī.

VISHWĀMITRA: also called Kausīka; born a

Kshatrya, raised himself to the Brāhmaṇa cast e by intense penances and austerities (see Jamadagnī). There was a constant struggle between Vishwāmitra and Vasiṣṭha; their enmity was carried to deeds of violence which destroyed their sons. Vishwāmitra desired the wish fulfilling cow Kāmadhenu of Vasiṣṭha and offered a high price for its purchase but the offer was turned down by Vasiṣṭha resulting in a fierce fight between the two sages. Vishwāmitra was defeated and had to accept the supremacy of a Brāhmaṇa. He decided to elevate himself to the Brāhmaṇical order and accomplished this by austerities King Trishanku had been exiled from his kingdom by his father for the seduction of the wife of a citizen. During the period of exile, there was a severe famine and Trishanku looked after the wife and children of Vishwāmitra while he was away. Since Trishanku desired to reach heaven in his mortal body, Vishwāmitra repaid him for looking after his family by fulfilling his desire and raised him to heaven in his mortal body inspite of strong opposition from the sages and gods (see Kausīka, Trishanku).

Alarmed at Vishwāmitra's austerities, Indra sent Apsarā Menakā to allure him from his penances and he succumbed to her charms and thus was born Shakuntala (see Menakā), had an amour with Rainbhā; prevailed upon Dasharatha to send Rāma and Lakshmana to his forest hermitage to protect his sacrifices from being defiled by Rākshasas; instructed the two boys in the use of arms, acted as their cayat and took them to Sītā's swayamvara where Rāma won Sītā as his bride after breaking Parashurāma's bow, the condition laid down by Janaka for winning his daughter's hand in marriage (see Parashurāma, Rāmacandra, Sītā).

VISHWAVACI: an Apsarā asked by Bhāradhvāja to welcome Bharata

VISHWADEVAS: all the deities of inferior order, generally 10 in number but the number varies (see Vishwa).

VISHWĀRUPA: Viṣṇu.

VISHWĀVASU: chief of the Guṇḍharvās.

VISHWESWARA: Shiva

VITHALA, VITHOBĀ: a god worshipped at

Pāñdharpur in Deccan; an incarnation of Viśnu or Kṛṣṇa himself visited the city and imparted a large portion of his essence into a Brāhmaṇa named Pūndarīka or Pūndalikā; his image represents him standing on a brick with his arms akimbo.

VIVASWAT: son of Dakshayānu and Kashyapa; Aditya, identified with Surya, embodiment of morality, the law of righteousness, the conduct handed down by the ancestors, father of Yama, king of the Ancestors and Vaiśvavata, Manu and the twin sons of agriculture, the Ashwins or the horse headed physicians of the gods, married Twashtri's daughter Saranyu (see Saranyu).

VOPADEVA son of Keshava, pupil of Dhāneshwara, author of BIĀGAVATA PURĀNA and other works.

VRISHAPARVAN a Dūnava king, father of Sharmistha, and Shukra as his priest.

VRKA: (i) an Asura, (ii) son of Kṛṣṇa, (iii) son of Pṛithu, (iv) son of Sura, (v) son of Śiśi and grandson of Dhruva, (vi) a name of Bhima; (vii) a class of demons attendant on Shiva

VRINDĀ: (i) a name of Rādhā, Kṛṣṇa's mistress; (ii) daughter of king Kedāra, wife of Jālandhar, on becoming sāti on her husband's funeral pyre became the Tulasi plant (*Ocimum sanctum*). (see Tulasi)

VRKODARA: means wolf's belly; an epithet of Bhima because of his great appetite.

VRITRA (VRTRA): Vedic personification of an imagery malignant influence, a demon of darkness and drought, supposed to take possession of the clouds and keep back the water; enemy of Indra; a Dūnava, son of Twashtri or of Danu; identified with Ahu, the serpent of the sky; associated with evil spirits such as Shuśna, Namuci, Pipru, Sāmbara, Urana, whose malignant influences are generally exercised in producing darkness or drought, killed by Indra.

VRŚADHWAJA: is Shiva for having the Bull Nandi as his emblem

VYĀNA: one of the five vital airs that circulate through the body; personified as the son of Ujāna and father of Āpāna

VYAVASĀYA: strenuous effort, determination, resolve, purpose, resolution personified as (i) Viśnu, (ii) Shiva, (iii) son of Dharmma by Vapus, the daughter of Daksha.

VYĀSA meant an arranger, a title given to many authors and compilers, especially to Veda-Vyāsā, the man who arranged the VEDAS, mainly applied to Kṛṣṇa Dvaipāyana (see Bhīṣma, Satyavati, Vicitravirya).

Y

YADU: son of Yayāti and Devayānī. Yayāti was cursed by Surya to become prematurely old but he relaxed the curse if any son of Yayāti would take his old age and Yaśu refused to do so (see Devayānī). For this his father cursed him and disinherited him, later gave him the southern districts of his kingdom, founder of the Yādava race in which Kṛṣṇa was born.

YĀDAVI wife of Bīhu; mother of Sāgarā (see Bīhu, Aurva, Sāgarā).

YĀJA a Brāhmaṇa who performed sacrifices for

king Draupadā to beget children and thus Dhṛīty-dyumna and Draupidi were born out of the sacrificial fire.

YAJNA, a sacrifice; personified as the son of Ruci and Akuti. He had a deer's head, killed by Virabhadra at Daksha's sacrifice and became the constellation called Mrgashūri. Means ritual sacrifice, identified with Viśnu Ruci (Desire) married Akuti (Will), the daughter of Swayambhuva Manu. To them were born twins: Yajña (Ritual sacrifice) and Dakshinā (Sacrificial fee). These two were married and gave birth to the

YAMAS. His image has two heads, seven hands, four horns, three legs. His hands carry the shankha, cakra, aja-pāta, shruk, shrava and juhu. His three legs are adorned with ornaments.

YAJÑAVĀRĀHA: a boar form, a symbol of cosmic sacrifice; different parts of his body stand for different parts of the sacrifice; colour black. Not the same as Varāha incarnation.

YAKSHAS, YAKSAS: are harmless supernatural beings of a benevolent and inoffensive nature; attendants on Kuvera, the god of wealth, originally anti-gods; guardsmen of the earth, treasures, off-springs of Pulastyā, Pulaha, Kashyapa, feet of Brahma, Khasa and of Kṛishṇa

YAKSHI, YAKSHINA (i) offsprings of Pulastyā, Pulaha, (ii) Wife of Kuvera, (iii) a female Yakshi, (iv) imps attendant on Durgā, faunes having physical relations with mortals

YAMA: also called Dharmia, son of Vivasvat and Sanjīvī, twin brother of Yama, the goddess of the river Yamunā, god of the dead and of justice; guardian of the southern quarter of the universe, mythological father of Yudhiṣṭhītra; depicted as of green colour wearing red clothes; rides upon a buffalo; carries a ponderous mace and noose to get his victims. His one foot is shrivelled because it was cursed to be affected by sores and worms by his step mother Chāčā when he kicked her. Married ten daughters of Daksha; his body is ugly and misshapen; has dark green complexion with shining red eyes; dresses in blood red garments. His hair are tied on the top of his head and he wears a glittering crown; carries a noose and a staff, also an axe, a sword and a dagger, identified with Time, he is shown as an old man with a sword and a shield; resides in the south.

YAMI, YAMUNĀ: River Yamunā personified as the daughter of the sun Vivasvat and Sūhījā; twin sister of Yama. Balaśāma when drunk called upon her to come so that he could bathe in it; she did not listen to him and in his drunkenness, he plunged his ploughshare into the river and dragged her after him. Yamunā then assumed a human figure, prayed at the temple of Balaśāma and asked for forgiveness.

YĀMINI: a daughter of Peahlīda.

YASHODĀ: wife of the cow-herd Nāhā; foster mother of Kṛiṣṇa.

YATUS, YATUDHANAS: demons and evil spirits of various forms, associated with the Rikshavas, are magicians and sorcerers, born of Kashyapa and Sutass (good taste)

YAVAKRU, YAVAKRITĀ son of Bharadvāja; practised severe austerities to gain the knowledge of the VEDAS without having to study them, was granted this boon by Indra, became arrogant and disrespectful to the sages, seduced the wife of the sage Parāvāsu. The enraged husband performed a sacrifice and brought forth a Rākshasa who killed Yavakru. Bharadvāja, in grief over his son's death, burnt himself on the funeral pyre of his son after cursing Parāvāsu to be the cause of the death of his father Raibhya. Raibhya was killed by Parāvāsu who mistook him for an antelope (see Raibhya).

YAYĀTĪ a son of Nahūsa; father of Nabhag; fifth king of the Lunar race, married Devayānī, father of Yaśu, fell in love with Sharmisthā, the handmaid of Devayānī and secretly married her, their son was Puru. (see Devayānī, Yaśu, Sharmisthā). Yayātī's son by Devayānī was Anu who refused to accept his father's old age (see Anu).

YOGI: a man who has attained the state of a Yog and has silenced his mind which is the root of knowledge Shiva is represented as the perfect ascetic i.e. Mahāyogi.

YOGINI: means a sorcerer; eight female attendants of Durgā; their number was raised to 13 and then to 64

YOGAMĀYĀ; see Kāli.

YOGANIDRĀ: Devi sculptured as lying down with eyes closed, two armed, beautiful face, with a drinking vessel besides her.

YOGESHWARI Devi, 10-hands, 3-eyes, she carries the shakti, khadga, khetaka and damaru in the three right hands and a ghanṭā, khatvāṅga tri-shula, and a khetaka in the left four hands. Nothing is mentioned about the remaining hands.

YUDHÍSTHIRA: the eldest son of Pándu and Kúñti; mythologically the son of Dharam, the god of justice. A calm, just man and a renowned ruler but not a good warrior; took military training under Drona, the family preceptor; lost the game of dice to his cousin Duryodhana; went into exile with his wife and brothers and faced untold sufferings and humiliations; won the battle of Kurukshetra and reigned as the ruler for many years; made Arjuna's grandson Pankshí as his successor and went to the Himálayas along with his wife and brothers; entered Indra's heaven in his mortal body.

YUDHAJIT: Prince of Kaíkeya; brother of Kaikeyi, the wife of Dasharatha; maternal uncle of Bharata.

YUVANÁSHWA: a king of the Solar race; father of Mandhári; conceived and borne by the father.

YUYUTSU: a son of Dhitarástra and a handmaid; on the eve of the battle, left the Kauravas and joined the Pándavas; Yudhístíra established him in the kingdom of Indraprastha on retiring.

GLOSSARY

AṄKUSA	: the elephant goad, a weapon consisting of a sharp metal hook attached to a wooden handle.	PUSTAKA	: book.
AKSHAMĀLĀ	: a rosary of beads. The beads are either of Rudraksha or Kamaliksha.	PINĀKA	: Shiva's bow.
AKSHASUTRA	: a rosary	PĀDMĀSANA	: lotus seat
BĀNA	* arrow	PĀTRA	: a vessel.
CAKRA, CHAKRA	: discus	PASHA	: noose made of rope.
CANDRA	: moon	PĀDMA	: lotus
CANDRĀSANA	: moon as a seat.	PARASHU	: an axe.
CAURIE	: flywhisk.	SHANKHA	: conch shell
DHANUSH	: bow.	SHŪLA	: trident
DANDA	: stick.	SHAKTI	: spear
DAMARU	: drum	SHRUK	: a spoon with a hemispherical bowl attached.
DARPANA	: mirror.	SJRUVA	: a shallow spoon; shruk or sjruva are both meant to pour clarified butter into the fire during sacrifice.
GĀDA	: club	SHĀNKIBOKTA	: a conch shell.
HALA	: plough.	SHĀNTI	: peace.
KHADGA	: sword.	TANKA	: a small censer.
KALASHA	: vessel	TRISHŪLA	: trident.
KHATWAṄJA	: a club made of the bone of the forearm or leg to the end of which a human skull is attached.	JUHO	: a curved wooden ladle for pouring sacrificial butter into fire.
KAMAṄDALU	: a vessel to hold water.	VAJRA	: thunderbolt.
KAPĀLA	: human skull, later identified with the cut half of an earthen pot, basin or a bowl.	JAPAMĀLĀ	: rosary.
KHETAKA	: a shield; the club of Balarama.	HAND-GESTURES	
KRŚNĀJINA	: skin of the black antelope.	ABHAYA-HASTA	: sign of protection.
KUTHĀRA	: an axe.	ANJALI-HASTA	: worshipfulness or prayerfulness shown with hands joined together.
KUṄTA	: a small spear	KETAKA-HASTA or SIMHA-HASTA	: tips of the fingers loosely applied to the thumb to form a ring for purposes of inserting a fresh flower.
KUKKUTA	: a cock.	TARJANI-HASTA	: a threatening pose with the fore-finger.
MĀMSA	: flesh.	VARADA-HASTA	: sign of conferring a boon.
MUKUTA	: crown.		
MUSALA	: pestle.		
NIDHI	: treasure.		
NILOTPALA	: blue lily or lotus		

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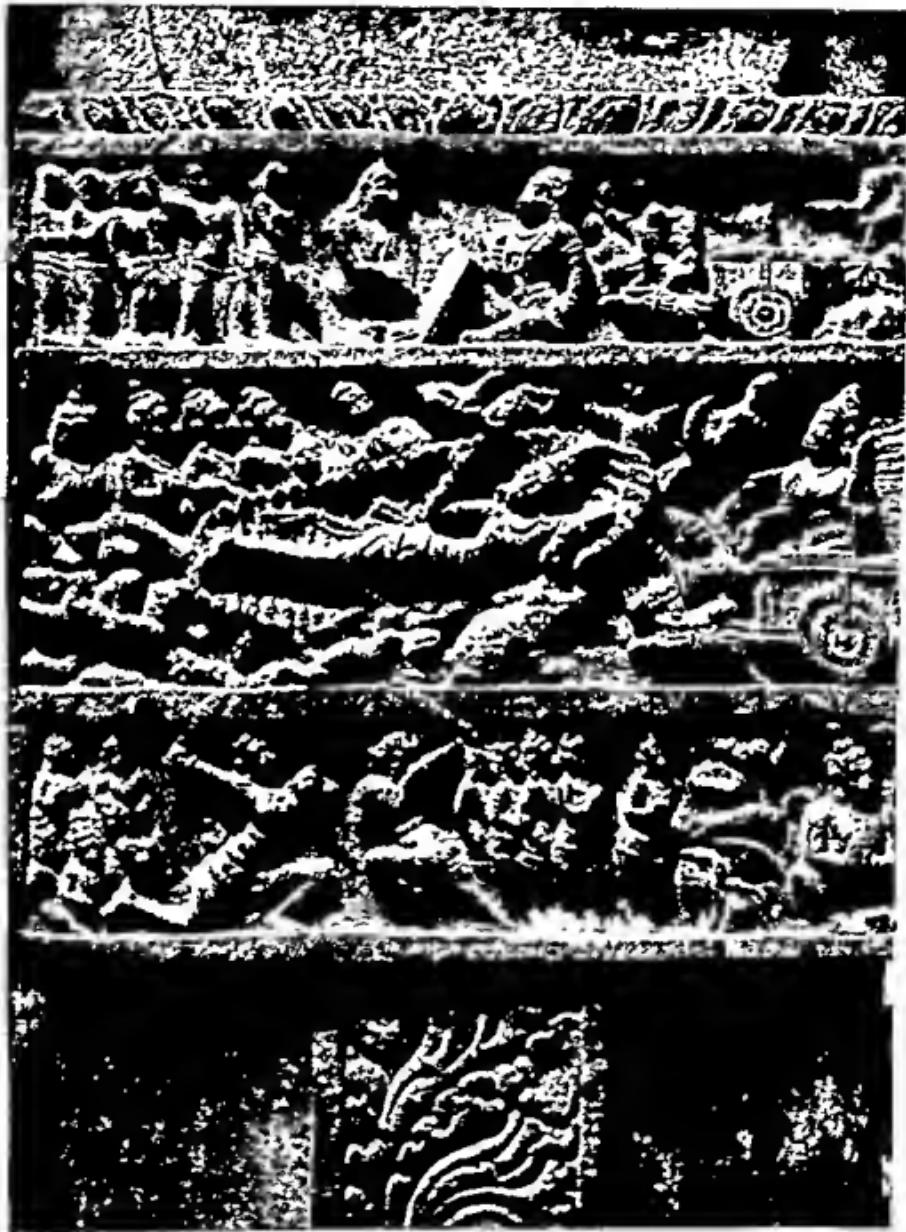
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NAÑDI-BULL, Chamundi hill, Mysore; 13th cent. A.D.



NARASIMHA AVATĀR, Chinnakeshava Temple, Belur; C. 13th cent A.D.



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RAVANA shaking Kailash; Virupaksha Temple, Pattadkal; 7th cent. A.D.



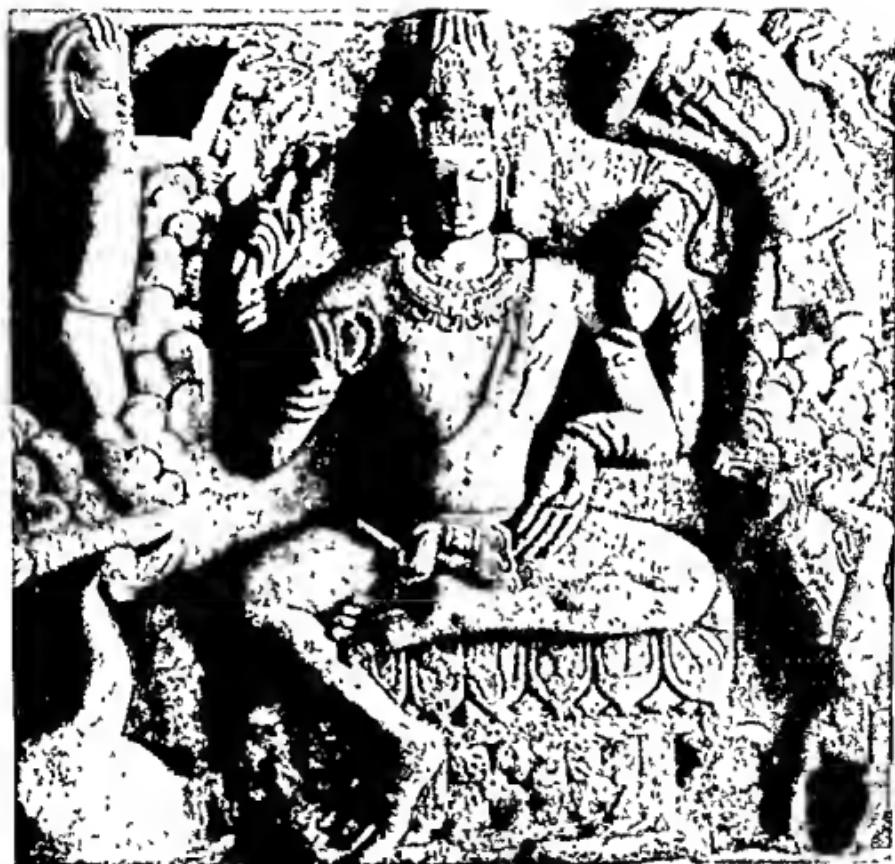
EKMUKH Shiva-linga, Khoh, Allahabad Museum; C. 6th cent. A.D.



SARASWATI from Suhania, Gwalior Museum; 10th cent. A.D.



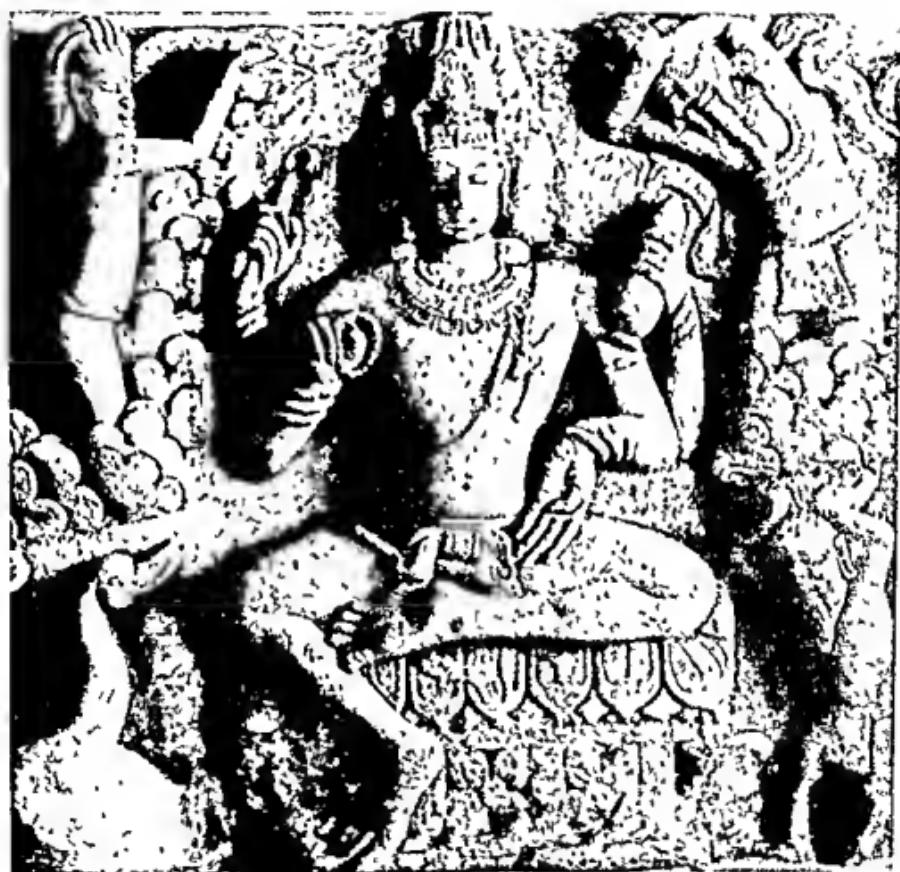
PARVATI



BRAHMĀ, Aihole, 7th cent. A.D.



SHIVA, Parshvanath Temple; Khajuraho, 10th cent. A.D.



BRAHMA, Ashok, 7th cent. A.D.



P7

LAKSHMANA punishing SHURPANAKHA with RAMACHANDRA and SITĀ besides him; Gupta Temple,
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SURYADEVA, Sun Temple, Konark; 13th cent. A.D.



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JATĀYU, SITĀ haran; Ellora; 8th cent. A.D.



AGNI, Mathura Museum; 8th cent. A.D.



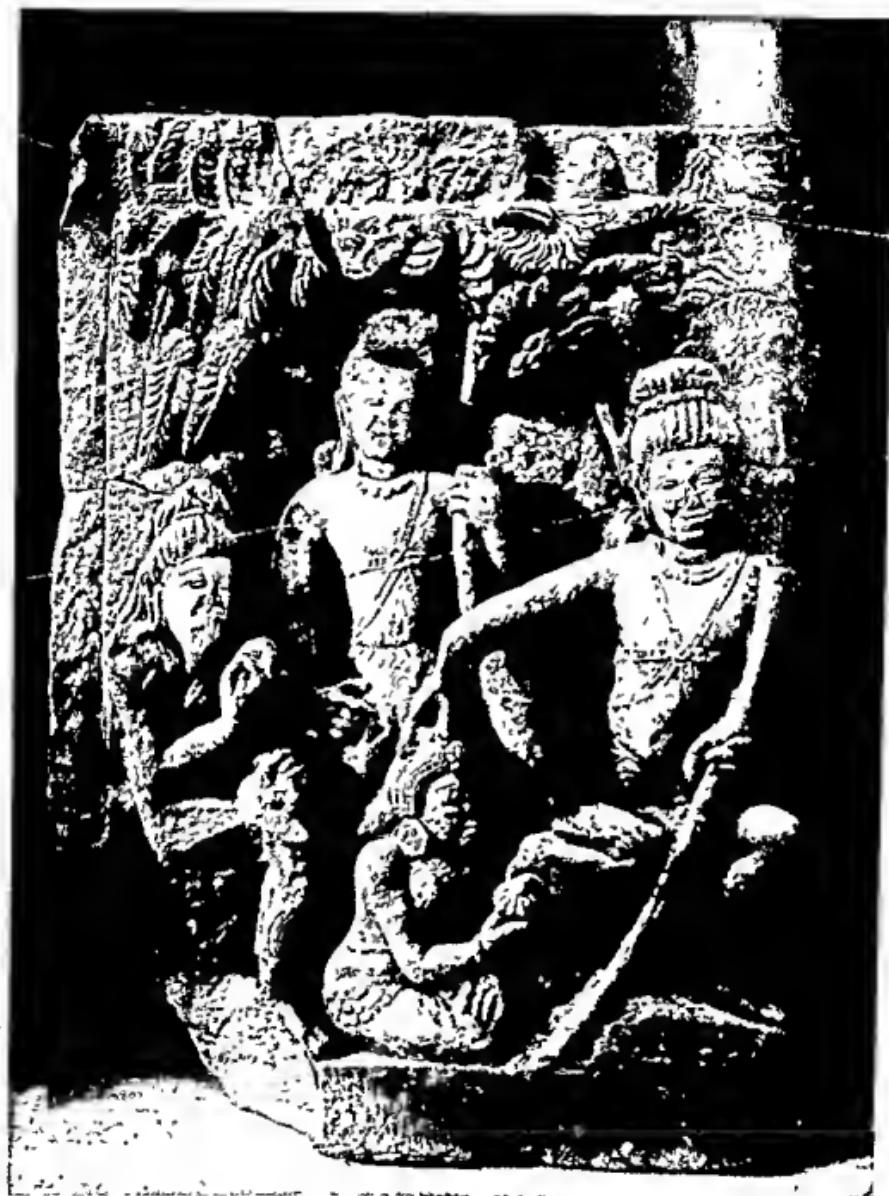
JATĀYU, SITĀ harsan; Ellora; 8th cent. A.D.



VISNU, Lucknow Museum; 7th cent. A.D.



KRŚNA as Govardhanadhari; Halebid; 12th cent. A.D.



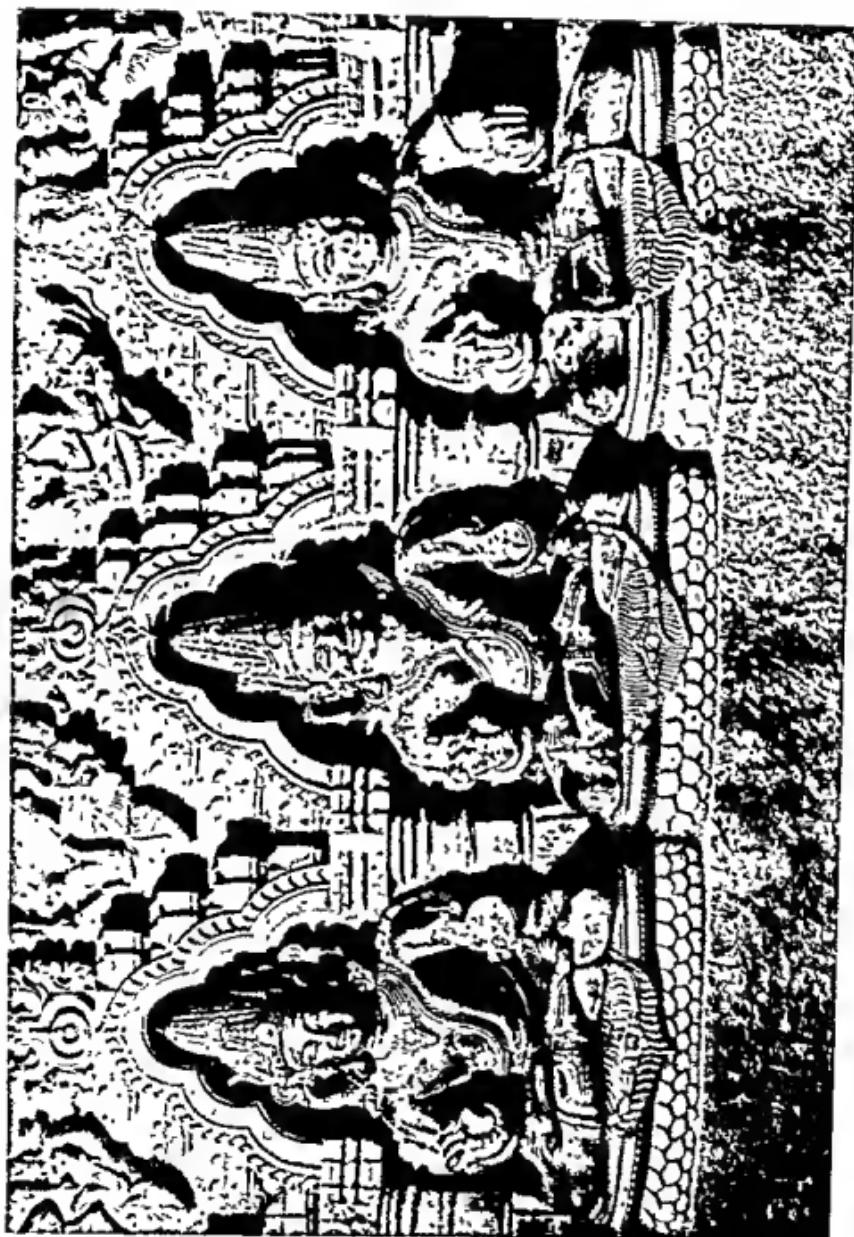
AHALYĀ Uddhar, Deogarh; C. 6th cent. A.D.



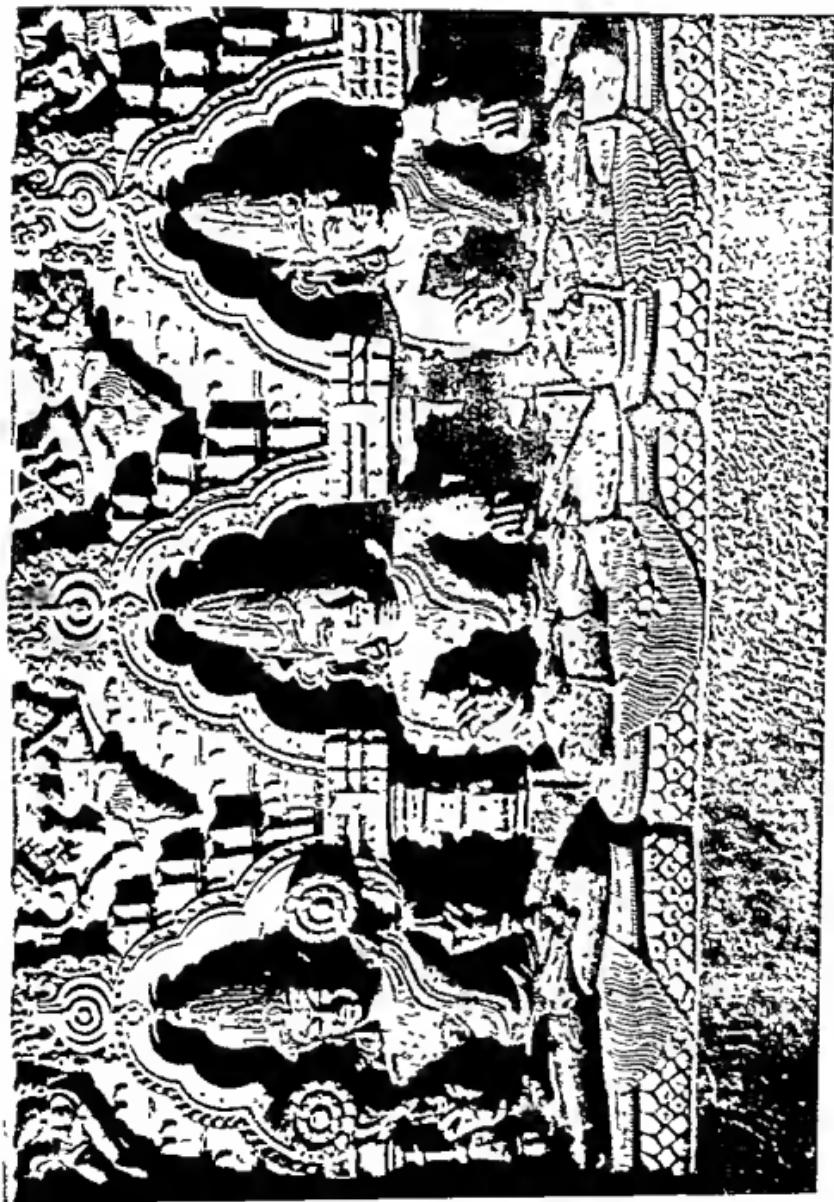
BĀLI-SUGRĪVA, Kailash Temple, Ellora; 8th cent. A.D.



SHANI, RAMU, KELU, Konark: Navagraha panel; 13th cent. A.D.



BUDHA, BRHASPATI, SHUKRA; Navagraha panel, Konark; 13th cent. A.D.



SURYA, SOMA, MĀNGAL; Navagraha panel; Konark; 13th cent A.D.



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MATSYA AVATĀR, Garhwal; 9th cent. A.D.



Waves of the SAFTARSIS, Tanjore.

SAPTAMATRIKAS from Nalanda; Lucknow Museum, 9th cent. A.D

